
T H E

CRITICAL REVIEW.

For the Month of *December*, 1775.

ARTICLE I.

*Letters written by the late right honourable Lady Luxborough, to
William Shenstone, Esq. 8vo. 6s. Doddsley.*

AS letters are, or ought to be, written with the greatest ease and freedom, and are conversant about the more familiar subjects of social intercourse, it is usually in this form of composition that the world has been favoured with the literary productions of the female sex. The ladies of France, whether from the politeness of the nation, the gaiety of their dispositions, or a peculiar aptitude of their language, have distinguished themselves by a facility and genius for the epistolary style; but though it has been their fortune to take the lead in this elegant accomplishment, as in most other modes of refinement, we have the pleasure to observe, that several of the British fair have of late years produced such evident proofs of their possessing the same talent, as no longer leaves any room for ascribing to our rivals the superiority which they formerly enjoyed. We may affirm without partiality, that while the English ladies have equal pretensions with the others to the beauty and graces of composition, they discover more good sense and justness of thought, without affectation, and as much vivacity, without the frivolous *badinage* of the French. The epistles of the latter are chiefly calculated for the amusements of the toilette, but those of the former may be read with pleasure in the closet, as well as the dressing-room.

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The lady who is the author of the Letters now before us, was sister of the late lord Bolingbroke, and, like him, inherited from nature uncommon endowments of mind, which she also improved by a taste for polite literature. From the commencement of the correspondence in this volume, in 1739, to near the time of her death, which happened in 1756, she led a life of retirement at Barrells, distant about fourteen or fifteen miles from the Leasowes, the residence of the late Mr. Shenstone, for whom she appears to have entertained the warmest and most unfeigned friendship. As a specimen of the Letters we insert the following, dated Easter Sunday, 1748.

‘ Sir,

‘ It is rather to oblige the ambulatory old gentlewoman who delivers you your letters with so much alacrity, than it is to oblige her best master, that I write again so soon; for I am too sensible my letters will but ill repay the pleasure I receive from his; so that I ought to make a longer pause, and not interrupt my friends in better company, better thoughts, and better diversions, as Swift expresses it. If that consideration was just, which made him pause a few weeks betwixt his letters, I ought to pause years, or rather never write at all; that would be more polite; but it would make me fancy myself ungrateful, and consequently make me hate myself. It is therefore self-love which urges me to take this early opportunity of returning thanks for your last letter, wrote on Lady-Day. However depressed your spirits might be when you wrote it, it revived mine; for it is not in the power even of the north-east wind to depress your genius; and to that we owe thoughts which must please, however negligently they may be dressed:—the stiffen-bodied gown would not add charms, I believe, to a beautiful woman, no more than Voiture’s laboured turns of expression add to his style: and friendship undoubtedly shews itself in the best light, when least adorned by art. Therefore I hope you will never deprive me of the pleasure your letters give me, nor defer it, because your spirits may not just then allow you to send them out in their best apparel; it is sufficient you can do so; and they’ll always be as welcome to me in their common garb, which is yet richer than you seem to imagine. I follow the rule I give, and write what comes uppermost; but it is in me a fault, as I am not privileged to do so by any of the gifts of nature, except artless sincerity be one.

‘ I read your four sonnets with much pleasure; and am obliged to you for the trouble of transcribing them: they are truly poetical, yet have an ease as well as delicacy in the turn of thought and expression, which must, I believe, be agreeable to all, whether good judges by their skill and learning, or only judges of good sense and nature. If Doddsley gives a second edition of his well-chosen collection, I hope you will not let your school-

mistress

mistress be unaccompanied by all her parent's offspring. Now that the boisterous baneful month of March is over, and that the sun resumes his power, I hope, and shall expect to see the productions of your imagination, as much as I shall expect to see those of my paterre, my shrubbery, or grove; and if joined to that satisfaction I have your company here, I shall give double praises to the returning spring. Mr. Whistler, or any friend of yours, will be perfectly welcome; but remember, that though I shall be a great gainer by his conversation, I shall also be a loser by his hearing mine, and his seeing this poor hermitage; of both which he may perchance have formed an advantageous idea, by your partial account of them; and that idea will instantly be destroyed, unless you have been as silent as Mr. Outing was about the Leafowes, before I had seen it: his caution was well judged, but wrong placed. But to shew you that I do not prefer fame (especially unmerited fame) to pleasure and improvement, I desire you to bring him, though at the expence of his being undeceived. I have read over his Shurtlecock several times, and each time with redoubled pleasure. 'Tis certainly a beautiful poem: I own myself a very indifferent judge, but it pleases me. It is an uncommon performance, and what many older and more famed poets would be proud of, whatever juvenile faults there may be in it; but, I think, the author's youth may rather be remarked by the great spirit and vivacity of his thoughts, than by any errors in his judgment; but if any such there be, you are his friend, and will have a very easy task in your criticism, if you should object to a few words, in order to let it appear perfect to the world, if our present world is elegant enough to be worthy of it. Its name, and part of its character, had reached my ears before I saw it, but not from you. I think his similies exceeding apt, and his digressions just and lively: if so slight a subject, at so early an age, could be worked up so well, he certainly is capable of raising the intrinsic value of any more weighty, or more lofty subject he undertakes.

* Your remark upon Fitzosborne's Letters is most just; for letters that are, or even seem to be, wrote for the press, never please like others: yet they are, I think, wrote in good language, and shew, I believe, polite learning and judgment; and the style would be unexceptionable, I fancy, in Essays; but familiar letters require a more familiar address. I find several more are promised, if these succeed. I wish some laborious pen may not be writing in the name of that author, and overwhelm us with his supposed letters: these, however, are genuine, as I suppose, though I never heard of that gentleman; and am obliged to you for your explanation of the character of Mezentius; that, in particular, might prevent the real names being published: they would have made the book infinitely more interesting; but if that could not be, I don't know whether feigned but common modern names, might not have pleased better, as they would have seemed real.

' You are welcome to Inigo Jones's designs, as long as they can be of service to you; and in return, I beg the favour of you to send me the height and thickness of your wall that has arches sunk in it, and the depth, breadth, and height of those arches; and let me know whether they are plaistered on the inside, and if any ornament is on the top, or only a coping: it is to build in summer a bit of wall (as you advised) to screen me from the cottage that is contiguous to my garden, in lieu of the garden-seat which you and we all thought did not answer the hopes I had of it. If I do build that seat, it shall be to terminate some walk or view.

' The chimney in my study was not exactly in the middle of the room; which has occasioned my moving it twelve inches, and consequently moving Pope's bust to be in the center. The lines wrote over it are put up again, (which, you know, are out of Virgil) but the stucco at the back of it must be new done, and the flat pieces of wainscot that make the margins of it, were never ornamented. Perhaps you would invent some more elegant ornament, if you would bestow a thought upon it; or the stucco might be just as before, only some foliage or other carving, to drop down the sides. Miss Merediths write word, that the present fashion at London, is all lead carving, which ladies do themselves, by cutting India, or other thin lead with scissars, and shaping it into flowers, knots, &c. and fixing it to a wire, which is afterwards nailed on in the form designed; and the carving is either gilt, or else painted the colour of the stucco or wainscot, according as it suits the place.

' I send this to the Birmingham post office, (as you ordered) by a chance person. If you write an answer soon, pray direct it to Mr. Ironmonger, master of the Castle-Inn, to be forwarded to me, (for Franky Holyoak is at home) and there is no post nor certain conveyance from Birmingham to Henley where you will direct it to be left for me.

' Sir, I have left myself no room, and the person who carries this, leaves me no time, but just to assure you in the cover of my letter, that I am, (though not ceremoniously, yet very sincerely) Sir,

Your obliged humble servant,

H. LUXBOROUGH.'

This epistolary correspondence relates chiefly to similar subjects; but the strain of the Letters is at the same time so agreeably varied with ingenious and unaffected sentiments, the account of her ladyship's rural and oeconomical employments, or of the social visits which she received, and her own short excursions occasionally, that every successive Letter affords the reader fresh entertainment. What greatly adds to their value, is the evidence they contain of an amiable sincerity and goodness

ness of heart, that are seldom found united with so much knowledge of the world, so much politeness, and we may add, in a person who had felt so much unmerited obloquy, as this highly accomplished and truly respectable lady had experienced,

The subsequent passage from one of the Letters presents us with a convincing example of her ladyship's capacity for philosophical reflexion.

‘ Those persons who cannot find pleasure in trifles, are generally wise in their own opinions, and fools in the opinion of the wise, as they neglect the opportunities of amusement, without which the rugged road of life would be insupportable tedious. I think the French are the best philosophers, who make the most they can of the pleasures, and the least they can of the pains of life; and are ever strewing flowers among the thorns all mortals are obliged to walk through; whereas, by much reflection, the English contrive to see and feel the thorns double, and never see the flowers at all, but to despise them; expecting their happiness from things more solid and durable, as they imagine: but how seldom do they find them.’

In a letter written in 1751, a few months before the death of lord Bolingbroke, we meet with a short account of the issue of a law suit, in which his lordship was concerned, that had been for some time depending in the juridical courts in France.

‘ My own spirits are much lowered by my brother Bolingbroke's misfortune; which thunderbolt fell upon him quite unexpectedly, by the injustice or unskilfulness of French jurisprudence, and the chicane of their lawyers. He has appealed now to their parliament, where if he does not find redress, it will be to their disgrace; but so much to his detriment, that I dread the thoughts of it. The French judges are partial, even without having the modesty to disguise their partiality; and of the customary law of Paris it is said proverbially, *que les formes emportent le fond*. This iniquitous and absurd judgment, given against my brother, is upon a presumption that he was married to his late lady before the year 1722, which he was not; though, out of honour and friendship, he did too much to let it be believed in France: and his delicacy is thus rewarded by her own daughter and son-in-law, who owe him great obligations. They take from him 18,500 livres a year in annuities in that country, and condemn him to pay 300,000 livres to the marquis de Montmorin, his daughter-in-law's husband. Every livre is about one shilling; so the sum is very considerable to any body, much more to a person harrassed by attainders, forfeitures, &c.’

It appears, that had lord Bolingbroke lived longer, it was his intention to have gone to Barrells, and pass the remainder of his days with his sister. The following Letter may serve to shew the great affection which subsisted between them; but we extract it chiefly as affording an instance of the unfavourable circumstances in which several of these Letters have been written; a consideration which ought greatly to increase our opinion of lady Luxborough's literary talents.

' Dear Sir,

Barrells, August 21, 1751.

' The depression of spirits my letter discovered to you, turned into a dangerous bilious fever; and the bile which has by proper medicines been discharged, proved to be as black as in my late illness (when you sent to enquire so kindly after me, and when it was supposed I could not live.) I need say no more: this is a full sufficient reason for not having answered your last obliging letter, nor having returned your delightful ode; which has run in my head, and been the only pleasing thought during my confinement to my bed; but the pleasure was generally eclipsed by pain before I could have spoke (much less have wrote) my approbation of it; and now I do it with a weak hand and head, the fever never having left me for a week; but my heart thanks you for my share of the compliments you pay to your visitors at the Leafowes, and which every party deserves more than myself, by their merit; but can never deserve it more by their sentiments in regard to you. Sincerely, I think it fine poetry, and am persuaded better judges will think the same.

' I cannot write much more; yet must tell you one secret which nobody in this neighbourhood knows, viz. that my brother Bolingbroke is to send a set of horses from Battersea on Saturday next, to fetch me to him. He would have had me come sooner (as being his only comfort) if I had been able. I am now by my bed-side expecting Mr. Holyoak, to know if he thinks I shall be able to set out on Tuesday morning; I must be dying if I do not; and I repeat my medicines every two hours, hoping to advance my cure. My brother has a cancer on his cheek-bone, which is already an inch an half diameter, and three quarters of an inch thick. He is not under so much apprehension as I am for him.—I hope (if I do not hear before) that I shall hear from you when I am with him. Direct to me at Battersea House, Surry, by London.—I hope your brother is well, and that you are persuaded of my sincere attachment. Adieu.

H. LUXBOROUGH.'

Speaking of those who are envious and splenetic, her ladyship makes the following remark:

' Pope

‘ Pope would have died many years ago, had he been obliged to refrain from satire, the sole delight of his little peevish temper. How happy was he to meet with a Timon at his villa!’

This passage occurs in a letter written in the year 1749; when it is probable that the noble lady was exasperated on account of his behaviour towards lord Bolingbroke. The transaction to which we allude is mentioned in one of the Letters; and being related by so respectable an authority, we shall present our readers with the account of it.

‘ I saw to-day in the London Evening Post a letter which reflects upon my brother B——ke, in regard to Mr. P——pe’s treachery to him; in which the blame seems to be thrown from him upon my brother. I have not yet seen any one thing more that has been published concerning it, except a Preface in a Magazine in his favour, the truth of which I could attest: and have often wondered he could so long stifle the abominable usage he met with from P——pe in printing his work, which he had intrusted to him to review, intending that it should not be published till after his own death. The letters between P——pe and the printer, bargaining for the price, were found by lord Marchmont, whose business it was, by P——pe’s last will, to look over his papers jointly with lord Bol——ke: but as to the subject of the book, I know nothing of it; nor is that to the purpose, as to P——pe’s baseness to the best of friends; without whom he had never shone in the *Essay on Man*.’

These Letters, in number a hundred and twenty-two, are now first published from the originals, by Mr. John Hodgetts, of Hagley, in Worcestershire, executor to the late Mr. Shenstone. We are informed, that in the manuscript volume of them, which had been bound together by Mr. Shenstone, he had written in the first leaf with his own hand, as follows: “ Letters from the Right Honourable Lady Luxborough; written with abundant Ease, Politeness, and Vivacity; in which she was scarce equalled by any woman of her time.” We implicitly subscribe to the truth and justness of this eulogium; and have only to add, that they contain much good sense, expressed in an elegant style, and with all the purity of language.

II. *Observations historical, critical, and medical, on the Wines of the Ancients. And the Analogy between them and Modern Wines. With general Observations on the Principles and Qualities of Water, and in particular on those of Bath.* By Sir Edward Barry, Bart. 4to. 15s. in boards. Cadell. [Concluded from p. 351.]

THE sixth chapter contains an account of the principal wines of the Campania Felix, and other parts of Italy. Among the various hills in the former district, those of

the Ager Falernus have been particularly celebrated for the superior excellence of its vines. It appears that three distinct adjacent hills were included under this general denomination, viz. the Gaurus, which is the highest, the Faustianus in the middle, and the Falernus, which is the lowest; though some writers have likewise comprehended the Calenus Formia, and other contiguous hills. The name of Gaurus being afterwards changed into that of Mafficus, several modern writers have been at a loss to ascertain the true geography of those parts; but there is ground to conclude, that the names of Maffic and Falernian were promiscuously used to express the same wine. For Columella, when enumerating the principal wines of Italy, mentions only the Mafficum Surrentinum, the Albanum, and Cæcubum, and as he gives the first place to the Maffic wine, he undoubtedly includes in that name all the wines of the Ager Falernus, which were universally allowed to be super-eminent.

Sir Edward Barry observes, that the superior qualities of the wines of the Mons Falernus seem to be owing to the peculiar happiness of its soil, impregnated with sulphur, and to its situation favourably exposed to the sea breezes, which supplied a due proportion of heat and moisture. A light cloud was frequently suspended over this hill, which in other situations has always been considered as particularly prejudicial to vines; but Virgil, continues our author, with a philosophic sagacity, and poetic spirit, explains these different effects. This "was not a heavy moist vapour, but a finer atmosphere, raised from its own rich bosom, which lightly hovered on it, and was successively absorbed and renewed."

Quæ tenuem exhalat, nebulam, fumosque volucres,
Et bibit humorem, & cum vult, ex se ipse remittit.

Three different kinds of wine were produced from the Mons Falernus; one of a rough strong kind, another of a sweet and milder, and a third which was light and weaker; but the kind first mentioned is what was so universally celebrated. According to Athenæus and Galen, it was fit for drinking from ten to fifteen years, but was then more apt to affect the head. These several sorts of wine were of a beautiful amber colour, with which all the other productions of those hills, particularly the pears, are said to have been strongly tintured.

Our author observes, that the hills most remarkable, next to those of the Campania Fælix, for producing the best Italian wines, were the Tybur and Tusculum, which lie to the east

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of Rome. The Setinum and Albanum were extended to a greater distance with others variously interspersed. The Vinum Setinum was particularly esteemed for its light, grateful, and permanent qualities, and is said to have been the favourite wine of Augustus. Sir Edward Barry thinks it not improbable that this was the wine recommended by St. Paul to Titus, for strengthening the stomach; as these vineyards were but at a small distance from the Appii Forum, and the ruins of the tavern where he first met his friends from Rome, are still remaining, and have been often mentioned by late travellers.

Speaking of the beautiful situation of those hills, our author observes that

‘ They were successively adorned with magnificent villas, buildings, and gardens; Cicero had there his Tusculan villa, where he often retired, and probably composed several of his Orations, and particularly his Tusculan Questions. The villa of Lentulus, though very elegant, was still more remarkable for the fine library which he had collected; but the villa of Mæcenæ was supereminent for its extent and magnificence, where he past the greater part of his time, and preferred this delightful retreat to all the honours which Augustus pressed him to share with him, in the government of the empire, and to which Augustus often repaired, when fatigued with public cares, during the life of Mæcenæ, who bequeathed it to him at his death. Some antiquarians mistaking the true meaning of some passages in Horace *, in which he praises his situation at Tusculum, have supposed that he had a villa there; and have not many years since pretended to point out the remaining ruins of it; but this was undoubtedly some particular apartment in this extended villa of Mæcenæ, which was solely assigned to Horace, and not improbably called by his name, and more effectually answered the intention of Mæcenæ, who delighted in his society, than any more distant villa of his own could have done, where he could neither have enjoyed the easy affluence, or extended gardens, groves, retired walks, which he there describes, and where it is very probable he composed this, and some of his best Odes, after the civil wars had ceased. It is not therefore surprising, that, delighted with this situation, and not then possessing or expecting any villa of his own, he should ardently

• ———ego apis Matinæ

More modôque

Grata carpentis thyma per laborem

Plurimum, circa nemus uvidique

Tiburis ripas, operosa parvus.

Carmina fingo.

Lib. iv. Od. 2.

with

with that it might be his calm, and happy retreat in his old age *.

The villa, or rather the estate, of Horace, which he received from the bounty of Mæcenas, appears to have laid in the Sabine lands, which were separated from the hills above-mentioned by the river Anio, and were likewise distinguished for their fertility, and the generous and light qualities of their wines. We shall here take the liberty of presenting our readers with another passage, in which the learned author makes some pertinent observations on an Ode of Horace, where the poet invites his patron to partake of his wine.

* This was the Sabine wine, which he tells Mæcenas he had prepared for his drinking, when he had accepted his invitation, and yet calls it vile; which, by those who are unacquainted with the spirit and style of Horace, has been interpreted in a literal sense as cheap and weak; but this was only a modest recommendation and distinction given to his own Sabine wine, when he compared it with the best wines of Greece and Italy, with which Mæcenas's tables were daily supplied †. The Sabine wines, like those of other hills, differed in their strength; but the best kind of them were esteemed by the physicians for their light and generous qualities; and ‡ Galen particularly distinguishes it by the name of *nobile vinum* (ευγενὲς Σαβίνου) and in another place says it arrived to its true maturity in six years §. This is confirmed by what Horace says of his Sabine wine in another Ode ||, where he recommends the free use of it, as being light; and from its generous strength, as sufficient to warm and animate them in that severe cold season. It is likewise evident that the Sabine wine, which he there recommends, was sincere and pure, and of the durable kind, as it was kept in the diota, or wooden cask, in which the light pure wines were generally preserved, and was then more than four years old, yet

* Tibur Argæo positum colono
Sit meæ sedes utinam senectæ:
Sit modus lassæ maris, et viarum,
Militiæque. Lib. ii. Od. 6.

† Vile potabis modicis Sabinum
Cantharis, Græca quod ego ipse testa
Conditum levi, datus in theatro
Cum tibi plausus. Lib. i. Od. 20.

‡ Mith. Med. Lib. vii. cap. 6.

§ Ο Σαβίνου καυφολέος ἀπο ἑτῶν ἑπτα ἐπισήδει.

Cæcubum, et prælo domitam Caleno

Tu bibes uvam: mea nec Falernæ

Temperant vites, neque Formiani

Pocula colles.

lib. Od. 20.

|| ———atque benignus
Deprome quadrimum Sabina,
O Thaliarche, merum diota.

Lib. i. Od. 9.

had not then been received into the amphora: in which state we find this Sabine wine, which was designed for the use of Mæcenas: nor was the amphora of the common Roman kind, but of the Grecian, in which they chiefly kept their best wines; and to shew that he had taken more than usual care in preserving it, he adds, that he pitched it again with his own hands, before it was conveyed to the cellar. It is very remarkable that Horace, curiously points out every minute circumstance which he thinks may recommend this wine to Mæcenas. He observes, likewise, that this last apparatus was finished on the day he had received a public applause in the theatre, on his recovery from a dangerous distemper. This was an elegant compliment to his illustrious friend; for it was usual to mark the pitched cork with the age of the wine, and the name of the consul of that year; but he chose to date it from a more memorable and grateful æra. The true spirit and intention of this Ode, and the qualities of the Sabine wine, when justly viewed in this light, will appear very different from that cold and obscure interpretation, which has been usually given to it.

In the seventh chapter the author treats of the principal Greek and Asiatic wines; among which the Pramnian and Maronean were particularly distinguished for their strength. The other most celebrated Asiatic wines were the Cretan, the Chian, and the Lesbian.

The eighth chapter recites the previous preparations of the wines of the ancients, by diluting them with hot water, and cooling them in snow; with an account of the structure and use of the thermopolium. From the various information which the learned author has collected into this part of the work, it appears that anciently the price of the common wines at the vineyard was very low. According to Columella, the very worst sort of vineyards would produce *per jugerum* a *culeus* of wine. In other words, by the most accurate computation, about two thirds of an English acre produced one hundred and forty-three gallons; which was sold for three hundred *nummi*, or two pounds eight shillings and eight pence. At this rate the hoghead would amount to one pound and eleven pence. But our author observes, that as this was the worst kind of wine, from the worst ground, and sold at the vineyard, it will be reasonable to allow double that price for the common wine, or about eight pound per ton. The wines of the best growth, however, sold at a different price. Our author produces a passage from Pliny, relative to this subject, which may direct us in forming a general estimate of the price of their best growths. It is there said, that in the consulate of Opimius, A. U. C. 633, being an excellent vintage, wines were laid in, at that time, at an hundred *nummi* the amphora; which is at
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the rate of seven pounds one shilling and ten pence the English hoghead; a higher price than what is mentioned by other writers. But as this wine advanced in age the price encreased, and in the succeeding times of opulence and luxury, when the finest foreign wines were imported, an amphora of the best kind of Chian was sold for a thousand nummi, or eight pounds eleven shillings and five pence.

Wine, diluted with water, being the common drink of the ancients, it became a necessary article in every family. Our author cites the authority of Cato for the information, that the general allowance of wine to each servant in a year, was ten quadrantalia, or amphoræ, which is somewhat more than a pint and a half a day; but that during the time of the Saturnalia, he allowed to each of his servants a congius of wine every day, or somewhat more than seven of our pints. This was certainly no parsimonious oeconomy; but the ingenious author is of opinion, that as Cato * loved wine, he was probably more liberal in this article.

Sir Edward Barry observes, that the ancients were not more curious and judicious in the choice of their wines, than of the water with which they were diluted, in proportion to their different strength, and prepared in a particular manner before they were brought to their tables. The previous preparation of the wines greatly altered or improved their natural qualities. From the want of sufficient knowledge and attention to these circumstances, continues the learned author, several passages in the historians and poets have been mistaken by the commentators, and a question has arisen, whether the ancients usually drank their liquors cold or warm? This disquisition may justly be reckoned a matter of some importance, as well as curiosity, and deserves to be fully developed.

It seems to be clearly ascertained from the concurring evidence of various ancient writers, that the Greeks and Romans usually drank their liquors cold; and that they were taken warm only occasionally, and chiefly by valetudinarians, to whom they were often directed by physicians as a necessary part of their regimen. The learned author of these Observations produces a number of instances in support of this fact; and he points out, at the same time, the probable cause of the error which has been entertained respecting the subject. His opinion is, that this notion has arisen from not making a distinction between the different manner in which the valetudinarians and healthy usually drank their wines; and from a

* Narratur et prisce Catonis
Sæpe mero caluisse virtus.

Hor. Lib. iii. Ode 27.
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Superficial attention to some remarkable passages, which, tho' cited in defence of the error under consideration, when maturely examined are the strongest evidences against it. The following remarks, extracted from the work, explain the practice of the ancients relative to the matter in dispute.

'It was a common and a prudent custom among the ancients, to boil the water before it was afterwards used cold. The Greek physicians particularly condemned crude water as flatulent, and apt to oppress the stomach; for all water being in some degree impregnated by the soil through which it passes, or in which it has long stagnated, becomes by boiling more pure; the active impure parts exhale; and the more heavy, when it cools, subside; the insects with which it often abounds are destroyed, and it is rendered more light and salutary. But another important use was made of this previously boiled water, which not only clearly explains the sense of these passages, but points out the manner in which they drank their wines, and the peculiar nature and qualities of them. They did not think it sufficient to dilute their wines with the purest cold water, but, to gratify their taste, they frequently added snow, or ice; which were apt to vitiate the water by their impurities. But the manner of cooling and diluting their wines was greatly improved, by immersing the vessel which contained the wine mixed with boiled water, into snow; by which means it very quickly received a more pure, equal, and intense degree of coldness, and is on that account particularly distinguished by Martial *.'

This invention is ascribed to Nero by Pliny the naturalist; but though under that emperor it might have been brought into more frequent use at Rome, our author is inclined, upon just ground, to consider the practice as much more ancient; and for this opinion he produces the authority of Celsus, Herodotus, and Athenæus. It therefore plainly appears, that at Rome the custom prevailed of preparing their water by first boiling it, and afterwards cooling it in snow. It was then called *decocta*, and is mentioned by Martial under the title of *nobile frigus*.

Our author observes, that this prevailing custom not only contributed to make the wines more agreeable and salutary, but the hot water was often necessary to dissolve the more inspissated and old wines.

Boiled water being thus universally used, there were particular places at Rome where it was publicly sold, called *thermopolia*, from those of the same kind in Greece. Our author

* Non potare nivem, sed aquam potare regentem
De nive, commenta est ingeniosa sitis. Lib. xiv. Ep. 117.

has bestowed much labour in collecting from different writers the mechanism of this ancient invention, which he has illustrated with great perspicuity. According to the concise description given by Seneca, the thermopolium was composed of three reservoirs, made of copper, which communicated with each other. The first and highest received the cold water from an aqueduct, and was called the *frigidarium*; the second, *tepidarium*; and the third, *caldarium*, which was heated by a fire placed immediately under it. The passage of the water from the *frigidarium* into the *tepidarium* was directly perpendicular, through a cylindric tube; but from thence into the *caldarium* through a long series of serpentine tubes, which surrounded it in an oblique direction.

Respecting this practice of diluting wines with hot water, and afterwards cooling the mixture by the external application of snow, the author makes the following observations:

‘ The mixture of hot water, of the purest kind, with wine, and in a just proportion to its strength, and afterwards cooling them in snow, was a much more elegant and salutary preparation, than a mixture of cold water with the wine, or when impregnated with ice, which was the common method of cooling and diluting their liquors: neither will wine easily unite with water, in an equal and uniform manner, but when in that heated and rarefied state, they are immersed in snow, and their different parts are strongly compressed and condensed, they acquire a union as equally firm and permanent, as if the wine had been originally of that degree of strength to which it is reduced, and without being deprived of any of its peculiar qualities. This change must be very quick and powerful, since it is well known that boiling water immersed in snow, will sooner acquire an exquisite degree of coldness, than when it is immersed in its common cold state.’

After relating the custom of the ancients in the dilution of their wines, the author proceeds to give a clear and succinct account of the nature and different qualities of water in general, and next enquires into the principles and qualities of Bath waters. But without entering into any detail of this part of the work, we shall only observe, that Sir Edward Barry here discovers the same accuracy, precision, and extent of knowledge, which he has manifested in the other subjects of his enquiry; and we would recommend these two chapters, particularly the latter, to the perusal of medical readers.

In the eleventh division of the volume the author treats of the convivial entertainments of the ancients. His remarks on this subject relate chiefly to that period of time, when the arts and sciences flourished at Athens and Rome in their

greatest splendor; and besides the information collected from the historians, physicians, and poets, with whose writings he clearly shews himself to be extremely conversant, he has particular recourse, on this occasion, to the *Symposia* of Plato, Xenophon, Plutarch, and Athenæus, authors who appear to be equally the objects of his various and extensive literary researches, and in respect of whom he also displays much critical judgment and observation.

The convivial entertainments of the ancients is a subject which has been treated by several writers, but with so much proximity, difference and uncertainty of opinion, that those who are pleased with disquisitions respecting the Greek and Roman customs, cannot fail of receiving great satisfaction from the perspicuity with which they are elucidated by this sensible and well-informed author. The subject, as he observes, is likewise not undeserving the attention of those, who are desirous of forming a more true judgment of the description given by physicians of the diseases which have generally prevailed in different periods of time, and the rules of practice which they have directed; since these appearances, and the constitution of the inhabitants, are as much influenced by diversity of diet, as by the soil, situation, and climate. Interesting as the enquiry is, however, both to the antiquarian and medical reader, our limits permit us only to specify the most material circumstances in the detail, referring to the work for more copious and particular information.

It was an usual custom among the Greeks and Romans to make their supper the only or principal meal, though several varied from this rule, and Hippocrates prefers divided meals. In the most early ages, therefore, and particularly in that of Homer, the names of breakfast, dinner, and supper, or *Ἀργίσμα*, *Ἀρισον*, and *Κεῖπνον*, are often mentioned. It is agreed, however, that the previous meals of breakfast and dinner were usually taken more sparingly and alone, that they might eat more freely at supper, and enjoy the society of their friends.

In the early times of the Roman commonwealth, the ninth hour, or three o'clock in the afternoon, was the usual time for their principal meal, or supper; but it appears that among the Greeks the hour of this repast was somewhat later. These evening meals were called *cœna tempestiva*, because a stated hour was appropriated to them; but this expression had no relation to their manner of eating and drinking, or the duration of them, and differed in other respects from those of the festal kind, which were likewise called *cœna tempestiva*, because a stated, though different hour, was appropriated to them.

them. In treating this subject, the learned author corrects an error of several antiquarians, who have confounded the *cœna tempestiva* with the festal suppers, which the shews from unquestionable authority were made at a different hour. He extends the consideration of the evening suppers of the Greeks and Romans through the whole twelfth chapter, in which he delivers a distinct account of the preparatory bathing, the form of the *triclinium*, the *accubitus*, *recubitus*, or *discubitus*, the convivial dresses, with all the various particulars relative to those entertainments. In the course of this interesting narrative we also meet with many judicious observations on the *Symposia*, which strongly evince the author's familiar acquaintance with the writers of antiquity.

In the thirteenth chapter the author treats at large of the medical uses, and qualities, of the wines of the ancients, where he likewise introduces many important observations relative to the practice of physic; for which we refer our readers to the work.

The volume concludes with an Appendix, tracing the analogy between the wines of the ancients and the modern wines; containing observations on their qualities, and enquiring how far many of them have of late years degenerated from their genuine state, by being mixed and adulterated, either previously, or after they have been imported into Great Britain and Ireland.

In our Review for last month we anticipated the general character of this work, and shall therefore now only observe, that, through all the curious disquisitions it contains, the author uniformly supports the investigation with acuteness, judgment, and ingenuity. To those who are desirous of information respecting the convivial entertainments of the ancients, we cannot recommend the perusal of any book, in which the subject is treated with greater discernment, or an equal degree of precision. The various nature of the observations required that the investigator should not only be conversant with the more elegant parts of ancient literature, but likewise be a penetrating judge of the objects of medical science; and in Sir Edward Barry we behold these accomplishments happily and conspicuously united, without either the impertinence of insignificant remarks, or the pedantry of learning.

III. *A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies. Translated from the French by J. Justamond, M. A. 4 vols. 8vo. 1l. 10s. boards. Cadell. [Concluded, from p. 337.]*

THE sixth book of the work opens with the next great event in the annals of commerce, the discovery of America. On arriving at this ever memorable epoch, the author's imagination appears to expand with the importance of his subject, and previous to the recital of it, he breaks forth into the following animated parallel of ancient and modern history.

‘ Ancient history presents to us a magnificent scene. The continued representation of great revolutions, heroic manners, and extraordinary events will become more and more interesting, the more uncommon it is to find occurrences that bear any resemblance to them. The time of founding and of destroying empires is past. The man, before whom *the world was silent*, is no more. The different nations of the earth, after repeated shocks, and long and obstinate struggles between ambition and liberty, seem at last settled in the wretched tranquillity of servitude. They now employ thunder in their battles, for the sake of taking a few towns, and gratifying the whims of a few powerful men: they formerly employed the sword to ruin and to establish kingdoms, or to avenge the natural rights of mankind. Our history is become insipid and trifling, yet we are not become more happy. A regular and daily oppression has succeeded to the troubles and storms of conquest: and we see with indifference the various ranks of slaves combating each other with their chains for the amusement of their masters.

‘ Europe, that part of the globe, which has most influence over the rest, seems to have fixed itself on a solid and durable foundation. It is composed of communities that are almost in the same degree powerful, enlightened, extended, and jealous. They encroach perpetually upon each other; and in the midst of this continued fluctuation, some will gain and others lose, and the balance will alternately incline to different sides, without ever being entirely destroyed. The fanaticism of religion, and the spirit of conquest, those two disturbers of the universe, operate no longer. That great machine, whose extremity was attached to the earth, and whose center of motion was in heaven, is now broken; and kings begin to discover (though not for the happiness of their people, who attract but little of their attention, but for their own private interest) that the great end of government is to obtain riches and security. Hence they keep up large armies, fortify their frontiers, and encourage trade.

‘ A spirit of barter and exchange hath arisen in Europe, that seems to open a vast scene of speculation to adventurers, but can

only subsist in the midst of peace and tranquillity. A war, among commercial nations, is a conflagration that destroys them all; it is an action, which brings the whole fortune of a great merchant into question, and makes all his creditors tremble. The time is not far off, when the tacit sanction of government will extend to the private engagements between subjects of different nations; and when those bankruptcies, the effects of which are felt at immense distances, will become matters of state. In these mercantile states, the discovery of an island, the importation of a new commodity, the invention of some useful machine, the construction of a port, the establishment of a factory, the carrying off a branch of trade from a rival nation, these will be esteemed achievements of the highest importance; and the annals of nations will in future be written by commercial philosophers, as they were formerly by historical orators.

We are then presented with a circumstantial account of the conquest of Mexico by the Spaniards, and of the climate, soil, and productions of that part of the American continent. From thence the author passes, in the two succeeding books, to the conquest of Peru by the same nation, mentioning likewise the state in which it existed, and to that of Chili and Paraguay. In treating the latter of these subjects, he is particularly diffuse in commendation of the Jesuitical policy, by which the inhabitants have been brought to the enjoyment of such a degree of public happiness, as is hardly to be equalled under the government of any other country. In the ninth book, he relates the settlement of the Portuguese in the Brazils, with the enterprizes of the French, and the unsuccessful establishment of the Dutch in the same quarter; delivering afterwards an account of the productions of the country, and specifying the causes of the decay of Portugal and its colonies, with the means of restoring their prosperity. The sagacious historian, conformable to the principles of sound policy, approves greatly of the measure adopted by the Portuguese ministry in 1755, of granting to the Brasilians all the privileges of the subjects of their own country; but he observes that the national advantages, which might have resulted from this concession, have been rendered ineffectual, from the want of attention to the internal improvement of the colony. He particularly censures the Portuguese administration for not granting lands to the naturalised subjects in convenient places; for not providing them with the necessary stock to begin with; for not having appointed able guides to direct the cultivation of the soil; and for deputing to the government, men void of integrity and humanity.

In

In the tenth book, the author traces the settlement of the European nations in the great Archipelago of America, known by the name of the Antilles or Caribbee islands, which he imagines were formerly united to the western continent; and in the eleventh, he pursues the progress of the Europeans into Africa; describing the climate, soil, and coast of Guinea, with the manner of conducting the slave trade. The twelfth book contains a detail of the settlements of the Spaniards, Dutch, and Danes, in the American islands; the next, the settlement of the French; and the fourteenth, that of the English; in all which chapters various particulars are related of the produce of the islands, and their present situation, with a summary view of the advantages which Europe derives from their commerce.

The fifteenth and sixteenth books are employed on the settlements of the French in North America. The seventeenth relates the settlement of the English colonies at Hudson's Bay, Newfoundland, Nova Scotia, New England, New York, and New Jersey; and the eighteenth, those in Pensylvania, Virginia, Maryland, Carolina, Georgia, and Florida; with general reflections on all these settlements.

Considering the minute and extensive views which the author has taken of the numerous incidents naturally connected with his history, it is not to be supposed that he would omit the recital of so important an event as the contest with our American colonies. In treating this subject, however, he appears to pay such an implicit regard to the arguments advanced on the side of the colonists, that he greatly deviates from his usual impartiality; whether this be particularly owing to a defect of information, too inattentive an enquiry into the merits of a controversy, of which he had formed his opinion with undue precipitancy, or to a prejudice in favour of those who declaim, however unjustly, against alledged usurpations of government: by whatever cause he may be influenced, the following passage contains a gross misrepresentation of facts.

‘ During almost two centuries that have passed since the English established themselves in North America, their country has been harrassed by expensive and bloody wars; thrown into confusion by enterprizing and turbulent parliaments; and governed by a bold and corrupt ministry, ever ready to raise the power of the crown upon the ruin of all the privileges and rights of the people. But notwithstanding the influence of ambition, avarice, faction, and tyranny, the liberty of the colonies to raise their own taxes for the support of the public revenue hath on all hands been acknowledged and regarded.

‘ This privilege, so natural and consonant to the fundamental principles of all rational society, was confirmed by a solemn compact. The colonies might appeal to their original charters, which authorize them to tax themselves freely and voluntarily. These acts were, in truth, nothing more than agreements made with the crown; but even supposing that the prince had exceeded his authority by making concessions which certainly did not turn to his advantage, long possession tacitly owned and acknowledged by the silence of parliament, must constitute a legal prescription.’

As a farther proof of the author’s glaring misconceptions on this subject, we shall only subjoin another paragraph, in which, after complimenting the Americans with the title of ‘ these faithful colonies,’ he tells us, that in Great Britain a person who enjoys a freehold of forty shillings a year, is consulted in the framing of a tax-bill. Assertions such as these are too ridiculous to merit animadversion.

• These faithful colonies have likewise been told with some confidence, that there are multitudes of subjects in England who are not represented; because they have not the property required to entitle them to vote at an election for members of parliament. What ground have they to expect any greater privileges than those enjoyed by the subjects of the mother country? The colonies, in answer to this, deny that they wish for superior indulgences; they only want to share them in common with their brethren. In Great Britain a person who enjoys a freehold of forty shillings a year, is consulted in the framing of a tax-bill, and shall not the man who possesses an immense tract of land in America have the same privilege? No. That which is an exception to a law, a deviation from the general rule of the mother country, ought not to become a fundamental point of constitution for the colonies. Let the English who wish to deprive the provinces in America of the right of taxing themselves, suppose for a moment, that the house of commons, instead of being chosen by them, is an hereditary and established tribunal, or even arbitrarily appointed by the crown; if this body could levy taxes upon the whole nation without consulting the public opinion, and the general inclinations of the people, would not the English look upon themselves to be as much slaves as any other nation? However, even in this case, five hundred men, surrounded by seven millions of their fellow-subjects, might be kept within the bounds of moderation, if not by a principle of equity, at least by a well grounded apprehension of the public resentment, which pursues the oppressors of their country even beyond the grave. But the case of Americans taxed by the great council of the mother country would be irremediable. At too great a distance to be heard, they would be oppressed with taxes without regard to their complaints. Even the tyranny exercised towards them would be varnished over with the glo-

glorious appellation of patriotism. Under pretence of relieving the mother country, the colonies would be over-burthened with impunity.

After quitting the beaten field of the American controversy, in his sentiments respecting which the author, if not biassed by prejudice, is evidently deceived by misrepresentation, he resumes his wonted justness of reflection, and determines in the negative the following question, Whether it would be of use to the colonies to break through the ties which unite them to the mother country? He next enquires, Whether it would be proper for the European nations to endeavour to render the English colonies independent of the mother country? This question he likewise answers in the negative, notwithstanding the paradoxical appearance of such a determination.

In the last book of the work, the author examines into the influence which the connections of the new world have had over the morals, government, arts, and opinions of the old. He begins with the article of religion, which is concluded with the following rational observations.

‘ Every thing has concurred for these two centuries past to exhaust that fury of zeal that devoured the earth. The depredations of the Spaniards throughout America, have shewn the world to what excess fanaticism may be carried. In establishing their religion by fire and sword through ravaged and depopulated countries, they have made it odious in Europe; and their cruelties have separated a greater number of catholics from the church of Rome, than they have made christians among the Indians. The concourse of persons of all sects in North America, has necessarily spread the spirit of toleration at a distance, and relieved our climates from religious wars. The sending of missionaries has delivered us from those turbulent men, who might have inflamed our country, and who are gone to carry the firebrands and swords of the gospel beyond the seas. Navigation and long voyages have insensibly detached a great number of the people from the extravagant ideas of superstition. The variety of religious worships, and the difference of nations, has accustomed the most vulgar minds to a sort of indifference for the object that had the greatest influence over their imaginations. The carrying on of trade between persons of the most opposite sects, has lessened the religious hatred that was the cause of their divisions. It has been found that morality and integrity are not inconsistent with any opinions whatever, and that irregularity of manners and avarice are equally prevalent every where; and hence it has been concluded that the manners of men have been regulated by the variety of climate and of government, and by social and national interest.

Since the intercourse has been established between the two hemispheres of this world, our thoughts have been less engaged

about that other world, which was the hope of the few, and the torment of the many. The diversity and multiplicity of objects that industry hath presented to the mind and to the senses, has divided the attachments of men, and weakened the power of every sentiment. Characters have been softened, and the spirit of fanaticism must necessarily have been extinguished as well as that of chivalry, and with them all those striking extravagancies that have prevailed among people that were insolent and unemployed. The same causes that have produced this revolution of manners, have exerted their influence on governments with still greater rapidity.

The other subjects treated are, government, policy, war, navy, commerce, agriculture, manufactures, population, taxes, public credit, fine arts and belles lettres, philosophy, and morals. The Address with which the work concludes, is written in a strain of such ardent benevolence, and amiable modesty, that we cannot refrain from extracting it.

‘ Nations, I have discoursed to you on your dearest interests. I have placed before your eyes the benefits of nature, and the fruits of industry. As ye are too frequently the occasion of one another’s unhappiness, you must have felt how the jealousy of avarice, how pride and ambition remove far from your commonweal the happiness that presents itself to you by peace and commerce. I have recalled that happiness you drive away. The feelings of my heart have been warmly expressed in favour of all mankind without distinction of sect or country. Men are all equal in my sight, by the reciprocal relation of the same wants and the same calamities: as they are all equal in the eyes of the Supreme Being through the relation between their weakness and his power.

‘ I am aware that subjected as ye are to rulers, your condition depends on them, and that to speak of your evils was to reproach them with their errors or their crimes. This reflection has not prevented me from exerting myself. I never thought that the sacred respect due to humanity could possibly be irreconcilable with that respect which is due to those who should be its natural protectors. I have been transported in idea into the councils of the governing powers of the world. I have spoken without disguise, and without fear, and have not to reproach myself with having betrayed the honourable cause I dared to plead. I have told sovereigns what were their duties, and what were the people’s rights. I have traced to them the fatal effects of that inhuman power which is guilty of oppression; and that whose supineness and feebleness suffers it. I have sketched all around them portraits of your misfortunes, and they cannot but have felt them. I have warned them, that if they turned their eyes away, those true but dreadful pictures would be engraven on the marble of their tombs, and accuse their ashes while posterity trampled on them.

‘ But

“ But talents are not always equal to our zeal. Undoubtedly I have stood in need of a greater share of that penetration which discovers expedients, and that eloquence which enforces truth. Sometimes, perhaps, my feelings have elevated my genius; but most frequently have I perceived myself overwhelmed with my subject, and conscious of my own inability. May writers better favoured by nature complete, by their master works, what my essays have begun. Under the auspices of philosophy may there be one day extended from one extremity of the world to the other, that chain of union and benevolence which ought to connect all civilized people! May they never more carry among savage nations the example of vice and oppression! I do not flatter myself that, at the period of that happy revolution, my name will be still in remembrance. This feeble work, which will have but the merit of having brought forth others better than itself, will, doubtless, be forgotten. But I shall, at least, be able to say, that I have contributed, as much as was in my power, to the happiness of my fellow-creatures, and pointed out the way, though at a distance, for the bettering of their condition. This agreeable thought will stand me in the stead of glory. It will be the delight of my old age, and the consolation of my latest moments.”

The original of this work being published under the name of the abbé Raynal, we have hitherto considered it entirely as his own; but are informed it is the joint production of a society of the most eminent and respectable men for learning, knowledge of politics, and commercial affairs, in France; and the abbé is to be considered as the person who was judged every way qualified for the office of editor of their several observations. The most material objection we have to offer against the manner in which it is executed, is that the authors have adhered to the usual practice of their countrymen, in giving us only bare assertions, when it would have been much more satisfactory to have cited the authorities from whence they had derived their information; so far as this could be done without any prejudice to the persons by whom the intelligence had been communicated. In those parts, however, which depend not so much upon the authenticity of facts or the accuracy of the narrative, the merit of the work is unquestionable. It contains a fund of rational and ingenious remarks on the policy and commerce of different nations; and though it must be acknowledged that the abbé Raynal frequently breaks forth on conjectures into the casual events of futurity, which perhaps may never be realized, yet even in these excursions of the imagination we discover the penetrating judgment of the sound philosopher, conversant with the history of mankind, and are charmed with the visionary prospects delineated in such beautiful colouring.—Mr. Justamond has translated the work in a

style becoming the elegance of the original; but it is to be presumed that the next impression of this work will be enriched with many additional remarks, extracted from an improved edition of the original, which will soon appear.

IV. *An Essay on the original Genius and Writings of Homer; with a comparative View of the ancient and present State of the Troade. Illustrated with Engravings. By the late Robert Wood, Esq. Author of the Descriptions of Palmyra and Balbec. 4to. 16s. Payne. (Concluded from p. 358.)*

NO writer has been oftener ridiculed and turned into burlesque than Homer. His gods and heroes have been exhibited in a ludicrous view, and excited the laughter of the modern reader. But our ignorance of the customs of the country, the ceremonies of its religion, and the genius of its language, our love of pomp and magnificence, our natural propensity to judge of things according to the customs of our own age and nation, lead us into error, and make us look upon that as ridiculous, which was really venerable in ancient Greece. The characters, manners, and employments, of the principal personages in the Iliad and Odyssey are suitable to a state of primeval simplicity; and if we would judge of them with propriety, we must abstract our ideas from all the refined modes of modern life; we must travel, as it were, to the banks of the Simois, and step backward into a remote period of antiquity. Then perhaps we shall find, that Homer's pictures are the representations of nature.

The ingenious author of this Essay assures us, that in his travels in the East he found the manners of the people still retaining, in a remarkable degree, that cast of simplicity, which we observe in the writings of Homer, and even in books more ancient than those of Homer, the Scriptures.

This long stability of oriental manners is, he tells us, very observable in the extensive deserts of Arabia, which have been inaccessible to the varieties and fluctuations, which conquest, commerce, arts, and agriculture, have introduced in other places. For, he adds, there is good reason to believe, that the inland parts of that country have never been conquered, notwithstanding the claims of so many different nations, who have, all in their turn, reckoned the Arabs among their subjects.

The traveller, he says, who has time and opportunities of making observations, will discover a striking resemblance between

tween the patriarchal, the heroic, and the present Arabian manners. 1. He will be surprised to see how far dissimulation and diffidence, are carried in that part of the world. 2. He will be shocked at the scenes of cruelty, violence, and injustice, which must necessarily fall within his notice. 3. He will be charmed with the general spirit of hospitality, which prevails so much more there, than in Europe. 4. He will regret the loss of female society, and be disgusted at the licentious style of pleasantry, which takes place in its room. 5. When he sees persons of the highest rank employed in the lowest domestic duties, he will be offended at the meanness of such occupations. And, lastly, as to the general turn of wit and humour, it will appear either flat and insipid, or coarse and indelicate.

Our author having pointed out some of these striking features in the characters of the *Iliad* and *Odyssey*, concludes with observing, in compliment to the powers and extent of Homer's original genius, that from the greatest uniformity of simple manners, that ever fell to the share of any poet, he drew the greatest variety of distinct character, that has ever been produced by the same hand.

As Homer has transmitted to us the earliest account, in pagan antiquity, of arts, sciences, manners, and government, and established the name of poet, in his own age, by just pictures of life, our author attempts to shew, that he may be considered as a faithful historian. His living in the neighbourhood of Troy gave him, he thinks, an opportunity, not only of being thoroughly acquainted with that spot, but of collecting circumstantial accounts of the most renowned achievements of the war, perhaps from those, who were eye-witnesses of the siege, and had signalized themselves upon the Scamandrian plain, or at least from their children. The most satisfactory information of the early state of Greece, with regard to its policy, laws, manners, navigation, and strength, is that concise, but sensible account, which Thucydides prefixes to his History of the Peloponnesian War; and that writer, says Mr. Wood, though a declared enemy to poetical history, forms his opinion of the ancient state of that country from Homer.

In this chapter our author makes some remarks in favour of Homer, who affirms, contrary to what we find in Virgil, Dionysius of Halicarnassus, and other Roman writers, that Æneas and his descendants were to continue in Troy, and reign over the Trojans. Homer makes Neptune say,

— Αἰνείας βῆν Τρωέσσιν ἀναξεί,

Καὶ παῖδες παίδων τοὶ καὶ μετόπισθε γένεσσι.

Il. xx. 397.

On

On great Æneas shall devolve the reign,
And sons succeeding sons the lasting line sustain.

* The manner, says Mr. Wood, in which this is expressed, would incline us to suppose, that the poet lived to see the great grand children of Æneas. This is a circumstance of such perfect indifference either to the general plan, or any particular embellishment of his poem, that he had not the least temptation to depart from the common received opinion on this head. Besides, to deceive in such a case would have been as difficult, as it was useless: for when Homer produced the *Iliad*, this event was neither a matter of antiquity nor obscurity, but notorious, either as true or false, to his contemporaries. He lived in the neighbourhood of Troy, and addressed himself to competent judges of the fact. We cannot suppose, that he would so wantonly prostitute his veracity, as to expose unmeaning falsehood to the obvious conviction of every reader of his own age and country.

* Nor do we find, that this account of the Trojan succession was controverted, till the Romans thought fit to derive their origin from Troy; a matter in which we know the vanity of that nation was much concerned*. Yet the support of this pretension rests entirely on Roman authority: which is not only liable to just suspicion, as having an interest in the fact it would establish; but, if we lay aside that consideration, it amounts to no degree of evidence: for the people, who deduce a remote origin, upon the authority of their own annals alone, are entitled to no more credit, than the person who should pretend to relate the circumstances of his birth, and give a journal of his infancy, merely from his own recollection.

Bochart, having demonstrated a total want of affinity between the Roman and Phrygian language, concludes, that it is incredible, that one of those nations should be descended from the other; because, says he, there never was an instance of a colony, which did not retain, if not the whole, at least some traces of the language of the mother country.

Mr. Wood admits the justice of this remark; but observes, that it is inapplicable to the present case, in as much as it is evident, from several passages in the *Iliad*, that, at the time of the Trojan war, Phrygia and Troy were distinct countries, governed by princes independent on each other, and using different languages: upon which account he rejects this argument of Bochart, as inconclusive, though calculated to support his own opinion.

* This vanity was strongly marked in Julius Cæsar, who is made to say of himself, by Suetonius, "a Venere Julii, cujus gentis familia est nostra." § 6.

The same learned advocate for Homer's account of Æneas, has observed, that the favourite gods of Troy were not worshipped at Rome. This argument, our author thinks, is unanswerable.

The voyage of Æneas was however a popular notion at Rome; and Virgil, he says, by changing a syllable in one word (ΠΑΝΤΕΣΣΙΝ for ΤΡΩΕΣΣΙΝ) converts the strongest authority against the fact, into a prophetic testimony in its favour, translating the words of Homer in this manner:

Hic domus Æneæ cunctis dominabitur oris.

Æn. iii. 97.

In order to account for the want of affinity between the language, manners, names, religions, rites, and ceremonies, of Troy and Rome, the same poet, he observes, has recourse to a decree of Jupiter:

Sermonem Ausonii patrium, moresque tenebunt:
Utque est, nomen erit: commixti corpore tantum
Subsident Teucri; moremque ritusque sacrorum
Adjiciam: faciamque omnes uno ore Latinos.

Æn. xii. 834.

In our Review for October, p. 302, we mentioned an argument in opposition to the story of Æneas founding the Roman empire, derived from a passage in the *Odyssey*, lib. vi. 205. where the poet calls the people of Phæacia, 'islanders at the extremity of the known world.'—The reader may see the whole matter discussed in a Letter from M. Bochart to M. de Segrais, who has prefixed it to his Remarks upon the Translation of Virgil.

In the next chapter, on the chronology of Homer, our author advances the following arguments to prove, that the poet had finished both his poems about half a century after the taking of Troy.

First, the succession of the great grandchildren of Æneas to the kingdom of Troy is the latest fact that he has left upon record. The Æolian migration would probably disturb that very generation in their possessions: which I therefore suppose the poet did not live to see. In the next place, it is the character of Homer to be minutely descriptive. I am therefore inclined to think, that he might have in view that particular generation for the descendants of those, who fought at Troy, with whom he lived and conversed, and who are so distinctly pointed out by the passage above cited, taken in the literal sense. Thirdly, his picture of society agrees best with that early state of it. And, lastly, his account of persons, and facts, could not have passed through many hands; for his manner not only of describing actions and characters, but of draw-
ing

ing portraits, looks very much, as if he had been either present, or at least had taken his information from eye-witnesses.'

These remarks, we must observe, are proposed as conjectures; as arguments they are weak and fallacious.

In a dissertation on Homer's language and learning, Mr. Wood has attempted to shew, that the art of writing, though probably known to Greece when the poet lived, was very little practised there; and that all knowledge at that time was preserved by memory.

It is very remarkable, he says, that there is nothing, which conveys an idea of letters or reading, none of the various terms, belonging to those arts, to be found in Homer. The letter, as it is called, which Bellerophon carried to the king of Lycia (*σηματα λυγχα*. Il. vi. 168.) was, he thinks, of the symbolical or picture kind.—'According to Homer and other early writers, all treaties, stipulations, and contracts, were verbal, and on this account they were enforced with signs only, and solemn allusions, and appeals to heaven.—All the memorial, which the ancients were able to afford, was a mound of earth over the deceased. This is the whole that Hector requests, should it be his fate to be slain in single fight; and he desires, that the same may be bestowed upon his adversary, should it be his fortune to kill Ajax. Il. vii. 86. For farther record he trusts solely to tradition, by which he supposes, that his tomb will be distinguished.—Elpenor had an oar put over him to denote his occupation, but no writing.' Od. xii. 55.

* Josephus expressly declares, that the works of Homer, the oldest known production of Greece, were not preserved in writing, but were sung, and retained by memory. Now, if with Josephus we suppose that Homer left no written copy of his works, the account we find of them in ancient writers becomes more probable. It is generally supposed that Lycurgus brought them from Ionia into Greece, where they were known before only by scraps and detached pieces.

* Diogenes Laertius attributes the merit of this performance to Solon: Cicero gives it to Pisistratus; and Plato to Hipparchus: and they may possibly have been all concerned in it. But there would have been no occasion for each of these persons to have sought so diligently for the parts of these poems, and to have arranged them so carefully, if there had been a complete copy. If therefore the Spartan lawgiver, and the other personages committed to writing, and introduced into Greece, what had been before only sung by the rhapsodists of Ionia, just as some curious fragments of ancient poetry have been lately collected in the northern parts of this island, their reduction to order in Greece was a work of taste and judgment: and

and those great names which we have mentioned might claim the same merit in regard to Homer, that the ingenious editor of Fingal is entitled to from Ossian.

That all Homer's works should be preserved by memory, is, in our apprehension of things, utterly incredible. Such a task would require an application and retention never known, or even heard of in these later ages. We have been told of men, who could repeat a great part of the Bible by rote; but then they had an advantage, which the rhapsodists of Ionia are not supposed to have possessed: that is, they had the book before them, and could fix the contents of it in their memory by repeated perusals. But if the works of Homer were not preserved in writing, from whence could these rhapsodists collect his extensive poems! And what amazing industry would it have required in any one of them to teach another fifteen or twenty thousand verses! Nay more, what inconceivable pains must the poet himself have taken, before he could, with any degree of accuracy, infuse his whole Iliad and Odyssey into the heads of his cotemporary bards!

"The fact, it seems, is asserted by Josephus."—That writer, it is true, has these words: *Καὶ φασιν ἔδει τῶτον ἐν γραμμασι τὴν ἀνθεποισιν καταλιπεῖν*, &c. *Contr. Ap. l. i. § i.* But the learned reader will observe, that Josephus has only given us a vague report (*φασιν*) and his authority, it is evident, can be of no great weight, as he lived near a thousand years after Homer. The same may be said, with greater force, of Eustathius, who favours this opinion*, as that commentator lived eleven hundred years after Josephus.

The language of Homer is so far from being barbarous, that it is universally admired for its accuracy, elegance, and sublimity†. This can never be consistent with our author's notion, 'that the art of writing was very little practised in Greece, when the poet lived.' It rather implies, that the language had been much cultivated and improved before Homer wrote. The books of Moses had been extant 550 years and Cadmus is supposed to have taken the Greek letters from one of the oriental dialects, above 500 years, before the Iliad appeared. Within that period it is very probable, that literature had made a considerable progress in Greece. Many books might have been composed, both in prose and verse. Our author indeed asserts, that 'in the time of Homer, there

* See Iliad vi. 168. vii. 175. Eustathius claruit circa annum 1170. Cave.

† In verbis, sententiis, figuris, dispositione totius operis, humani ingenii modum excedit. Quinct. lib. x. cap. 1.

were no compositions in prose.* But surely prose is the more natural and simple species of composition; and to imagine, that the first productions of the human genius were in verse, is much the same thing as to suppose, that men could sing before they could speak.

Our ingenious traveller concludes this Essay with some general remarks on the original genius of Homer, deduced from the foregoing disquisitions.

We come now to his description of the Troade; which cannot fail of exciting the curiosity of the classical reader, who feels a sort of enthusiasm, when he contemplates that celebrated scene.

——— Juvat ire, & Dorica castra,
Desertosque videre locos, litusque relictum.
Hic Dolopum manus; hic sævus tendebat Achilles;
Classibus hic locus; hic acies certare solebant.

Æn. ii. 27.

The following abstract contains some of the most material observations in this description.

July 25, 1750, we anchored under the Sigean Promontory, and went on shore at the mouth of the Scamander *.—Having before visited the whole kingdom of Priam, I shall give, in a few words, the best idea of it, that I could form.—A straight line, drawn from the Caicus to the *Æsepus*, would probably very nearly describe the eastern and inland boundary of that prince's dominions. Its circumference includes about 500 English miles. Of this above 200 afford a maritime coast, which is washed by the Propontis, Hellespont, and *Ægean* seas. Few spots of this extent enjoy more natural advantages. The climate is temperate and healthful. The hills are covered with woods; and the fertile plains, whether pastures, or corn-land, are well watered. There are mines in the mountains, which have never been sufficiently tried. There are also mineral waters, and hot baths, which the natives make use of for several disorders. The country produces oil; and some parts were of old famous for wine. Its compact, peninsular form, and happy situation, together with plenty of timber, and variety of commodious harbours, render it very fit for trade and navigation,

Here we have a description of the present appearances of the sea coast, which we must omit; as it would not easily be understood without the map of the Troade.

* Sometimes called the Xanthus.

* I be-

* I believe, says the author, we shall find, upon inquiry, that the *Ægean* and *Hellepontic* seas are very truly distinguished there: and that they are seldom mentioned with such epithets, and circumstances, as are indifferently applicable to either. In the beginning of the first book the priest Chryses, after his unsuccessful petition, is represented as returning homeward, and walking in a melancholy mood upon the shore of the boisterous, or turbulent sea. The situation of the city Chrysa shews, that the *Ægean* sea is alluded to in this passage: and this is further manifest from the epithet turbulent, or boisterous: for this term might as well be applied to the Danube or Nile, as to the *Hellepont*, and therefore must be appropriated to the sea below. Neither the *Hellepont* nor the channel have breadth enough to be boisterous: and I must observe, that the epithet *insaniens*, which * Horace applies to the latter, is very improperly taken in that sense. At the same time nothing can express more happily, than this term, the contrariety of currents, for which that strait is remarkable.

† In the same book of the † *Iliad*, Achilles is described as retiring to indulge his resentment upon the frothy beach, and as looking upon the dusky main. In this passage we have an extensive prospect of the sea, whose waves break upon the shore: and herein is exhibited a picture, which corresponds with the *Ægean* sea only; near which we know, that Achilles was stationed. While this sea is in this manner described; the *Hellepont* is either distinguished by epithets, which are adapted to that strait only; or pointed out by the circumstances of the camp, and fleet, in its vicinity.

‡ There is something remarkable in the epithet *broad* ‡, which is more than once by Homer given to the *Hellepont*; for it seems to be improperly applied to a sea, which is narrower than many rivers. And yet this poet is not single in representing it in this light, for Orpheus speaks of the broad *Hellepont*. Eustathius and other commentators have endeavoured to explain this term, but in a manner, I think, not satisfactory. I shall therefore beg leave to offer a conjecture upon this head, which occurred to me upon the spot.

§ When I was sailing upwards from the *Ægean* sea into the *Hellepont*, we were obliged to make our way against a constant smart current; which, without the assistance of a north-wind, generally runs about three knots in an hour. At the same time we were land-locked on all sides; and nothing appeared in view, but rural scenery; and every object conveyed the idea of a fine river, running through an inland country. In this situation I could hardly persuade myself, that I was at sea: and it was as natural to talk of its comparative great breadth, as to mention

• Infanientem navita Bosporum

Tentabo.

Lib. 3. Od. 4.

† Lib. 1. v. 350.

‡ Il. vii. 26,

its embouchure, its pleasant stream, its woody banks, and all those circumstances which belong to rivers only. The epithet **swift-flowing*, or *rapid*, which the poet applies to it, (but never to any other sea) shews that he considered it merely as a running stream: and Herodotus, who visited the Hellespont with the curiosity of a traveller, actually calls it a river.

The description given by Homer of Mount Ida corresponds with its present state; for its many summits are still covered with pine-trees, and it abounds with fountains. In a journey, which we made over part of it by night, the constant howling of jackals, and frequent brushing of wild beasts through the thickets, with the perpetual murmuring of rills, supplied by a constant succession of springs, gave us a very lively idea of the rites of Cybele: for her celebrities used to be carried on at the same late season in these high woods, amid the noises and wild scenery above-mentioned.

Mount Gargarus, Cotylus, and Lestum, have only changed their names; and make the same conspicuous figure, which distinguished them in the Iliad. In these mountains, we find, was the great magazine for timber. Virgil's hero could not have made choice of any spot, so proper for building his ships, as Antandros, at the foot of mount Ida. This place was the most retired and safe from the Grecian fleet of any upon the whole coast. There are however two anachronisms in the following passage:

—————*Classemque sub ipsâ*
Antandro, ac Phrygiæ molimur montibus Idæ.

Æn. iii. 5.

For Antandros was not built at that time; nor was the region of Troas then called Phrygia.

The Scamander springs from a rock; and dripping in a small quantity down a romantic woody cliff, it is soon joined by another stream, before it winds into its northern direction. From this source to the present mouth of the river, it may be about twenty-three miles in a straight line; but far more, if we take the windings of the river. Not far from Ene, the most considerable village in this country, it receives the Simois amidst corn fields, interspersed with fine mulberry trees. At the time, when we saw the Scamander, it was in its lowest state; and had not water sufficient to support one continued current from its source to the sea. It consisted of a succession of several small streams, produced from different springs; all which were absorbed in the gravelly channel, after a short and languid course.

* *Ἀγυρῶν ἐλλοσποντον.* Iliad. M. v. 30. B. v. 845.

Ἀγαν ῥοοῦσα, ὅ ἐστι: πρὸς τὰ ῥοοῦματα ἔχουσα. Schol.

But we could easily see by the breadth of its channel, the length of three bridges over it, the shrubs and trees torn up by the roots, together with the mud and rubbish of different sorts, which had been thrown out by the current, that it must have made a very different appearance in winter. The circumstance of a fallen tree *, which is by Homer described, as reaching from one of its banks to the other, affords a very just idea of its breadth, at the season when we saw it. On the other hand, he could not have employed a more effectual power for the total demolition of the Grecian entrenchment, than the same river in its state of violence. And perhaps the furious ravages, and sudden devastations of the Scamander, may have furnished the hint of that very bold allegory.

The present Troy stands upon the sea; but this is not the Troy of Homer: for that was higher up, and looked towards the Hellespont, and not towards the *Ægean*.—I am very certain, that the situation of the Scamander is considerably changed from what it was in the days of Homer. The hot spring, according to the poet, was one of the sources of this river: but it is now much lower than the present source; and has no communication with the Scamander. The fountains, whence the river took its rise were, according to Homer, close by the walls of the city: but the ground about the fountain, which we saw, is too steep and rugged for the situation of a city. Such a situation cannot be made to accord with the pursuit of Hector, and with many other incidents in the poem. The distance also of the present source from the Hellespont is too great to admit of the actions of the day. Not but that the city was far removed from the sea: for the Grecian camp and navy could not be seen, according to the situation allotted by Homer.—I shall therefore venture to fix the ancient source of the river, and the situation of the city, lower down than the springs of the Scamander.

It is very evident, both from history and from present appearances, that a great part of the plain, which reaches to the Hellespont, has been produced since the time of Homer. For the land has been increased by the soil brought down, and lodged at the mouth of the Scamander; just as Egypt has been enlarged by the Nile. The coast of Asia is particularly liable to such increase. The island Lade was at no great distance from the coast, and is mentioned by Strabo and Pausanias, as lying opposite to Miletus; but it is now joined to the continent. I shall therefore venture to cut off some miles from our ancient map of the Trojan plain.

* Il. xxi. 245.

Having thus reduced the distance, between the fountains of the Scamander and the Hellespont, to a smaller space, I shall suppose the Grecian camp to have occupied the whole of the sea-coast before the city. It appeared, that the whole of their forces amounted to 100,000 men. The horses and chariots must have occupied a large space; and the ships would demand no inconsiderable extent of ground. These ships, which were merely transports, were drawn up, and secured upon the land among the tents: a circumstance not attended to by Mr. Pope. He falls into frequent errors, from not having observed this promiscuous disposition of the tents and shipping.

* To the front of the camp towards Troy allowance must be made for the great intrenchment. This consisted of a rampart with towers and battlements, and was defended by a ditch with palizados, being much in the style of fortification which prevailed in Europe before the invention of gun-powder. On the side next the Hellespont, there was left a space, between the camp and the sea, sufficient for the assembling of the principal officers upon matters of moment. The extent of this camp, from right to left, is determined by the two well-known promontories, upon the express authority of Homer. One extremity reached to the Sigeon promontory, where Achilles was stationed; the other to the Rhætean, where Ajax had pitched his tents. The centre had been allotted to Ulysses, as being the most convenient for consultation, if they at any time stood in need either of his eloquence or wisdom. Hence, when Agamemnon, upon an emergency, wants to assemble the Grecian chiefs, he repairs to the ship of Ulysses, which was opposite to that hero's tent, and there raises his voice.

* Στῆ δ' ἐν' Ὀδυσσεύς, &c.

* High on the midmost bark the king appear'd;
There from Ulysses' deck his voice was heard:
To Ajax and Achilles reach'd the sound,
Whose distant ships the guarded navy bound.

* In this version Mr. Pope mentions, that the voice of Agamemnon from the centre was heard to the two extremes: and so much is certainly to be inferred from the original. Yet, according to our map, and to the best evidences of antiquity, these extremes could not be less than twelve miles: for such is the distance between the Rhætean and Sigeon promontories: so that the Grecian monarch, who was equally removed from both, must have been heard six miles each way, which is incredible. We must therefore look upon the poet's language in this place, as only a bold poetical figure.

• Iliad. ̑. v. 220. The same is said of the goddess Eris. A. v. 5.

The chief thing to be pointed out, if it were possible to be ascertained, would be the precise situation of the city itself. But this, our author thinks, is not very easy, as there are not the least remains, by which we can judge of its original position. There has been, he supposes, a great change in the face of the country by earthquakes, and inundations, of which many writers take notice.

Troja Nova was situated at a distance from the ancient Ilium, and was supposed to have been built by Alexander the Great, or at least greatly enlarged by him and Lyfimachus. Of this city there are some noble remains: but of the true and famous Troy there have been no traces for ages. Not a stone is left to certify, where it stood. It was looked for to little purpose, in the time of Strabo: and Lucan having mentioned, that it had been in vain searched for in the time of Julius Cæsar, concludes his narrative with this melancholy observation upon the fate of this celebrated city, *that its very ruins were annihilated.*

Tota teguntur
Pergama dumetis: etiam periere ruinae. Phars. ix. 971.

On the preceding view of the Troade we shall only make this general remark, though perhaps it is already anticipated by the reader.

If we travel into Greece and Asia Minor, in order to survey the places, which Homer has described, we shall perhaps be rather amused than informed. The present appearance of things will be apt to deceive us. Almost every object, on the face of the earth, is in a fluctuating state, and in the course of near 3000 years has assumed a very different aspect. But what is chiefly to be observed, is this: the poet, in all probability, created a variety of embellishments, which had no real existence. The scenery might be in a great measure fictitious. If so, a traveller may as well endeavour to find out all the enchanted castles, which are celebrated in romance, as attempt to discover the various places and objects, which are described in the Iliad and Odyssey.

This opinion seems to be countenanced by the following beautiful episode, at the beginning of the twelfth book, in which the poet obviates the question, How came it to pass, that no ruins remained of the Grecian wall?

This flood, while Hector and Achilles rag'd,
While sacred Troy the warring hosts engag'd;
But when her sons were slain, her city burn'd,
And what surviv'd of Greece to Greece return'd;

Then Neptune and Apollo shook the shore,
 And Ida's summits pour'd their wat'ry store;
 Rhesus and Rhodius then unite their rills,
 Caretus roaring down the stony hills,
 Æsepus, Granicus, with mingled force,
 And Xanthus, foaming from his fruitful source;
 And gulphy Simois, rolling to the main
 Helmets, and shields, and godlike heroes slain:
 These turn'd by Phœbus from their wonted ways
 Delug'd the rampires nine continual days;
 The weight of waters saps the yielding wall,
 And to the sea the floating bulwarks fall.
 Incessant cataracts the thund'rer pours,
 And half the skies descend in sluicy show'rs;
 The god of ocean, marching stern before,
 With his huge trident wounds the trembling shore;
 Vast stones and piles from their foundation heaves,
 And whelms the smoaky ruin in the waves.
 Now smooth'd with sand, and levell'd by the flood,
 No fragment tells, where once the ruin stood.

Thus, says Mr. Pope, the poetry of Homer, like *magic*, first raises a stupendous object, and then immediately causes it to vanish.

V. *Sermons, preached before the University of Oxford. To which are added, three Charges to the Clergy of the Archdeaconry of Worcester. By John Tottie, D. D. 8vo. 5s. boards. Robinson.*

THIS volume contains sixteen sermons preached before the University of Oxford, between the year 1734, and the year 1774. How many of them have been separately published we cannot inform our readers. This circumstance, however, is immaterial. Single sermons are fugitive publications, soon lost in the great chaos of literature; and Dr. Tottie's are worthy of a better fate. The present edition will therefore be acceptable to every man of learning, who is in any degree acquainted with the literary character of the ingenious author, and has a taste for that superior style of sermons, which is adapted to a learned audience.

The author treats of the following subjects:

I. Ridicule, so far as it affects Religion. II. The pernicious Effects of an intemperate Indulgence in sensual Pleasures. III. The Excellence of the Christian Morality. IV. Human Prejudices, with respect to the divine Conduct, both in the Ways of Providence and Works of Grace. V. The Wisdom of Christ's Ministry. VI. The Gospel Foundation of the Doctrine of a future State. VII. The Operations of the Holy Spirit.

Spirit. VIII. Moral Perception of Good and Evil not a sufficient Rule for human Actions without Religion. IX. The Lenity of the Gospel to Sinners no Encouragement to the Practice of Sin. X. Christ's Commerce with the Poor upon Earth an Evidence of his Divine Mission. XI. Faith the Basis of all Christian Virtues. XII. Christ's Method of Instruction gradual and progressive. XIII. A proper Resurrection of the Body the primitive Faith of God's People, from the earliest Ages. XIV. The Works of Nature full of intellectual and moral Instruction. XV. Christ's second Coming, the Day of final Judgement. XVI. The Folly and Guilt of satyrical Slander.

To these Discourses are addeed three charges. The first is designed as a preservative against the sophistical arts of Papists; and the second, as a preservative against the delusions of the Methodists. The third contains a defence of the Thirty-nine Articles.

We remember to have seen some other single sermons by the same excellent author, which are not included in this volume: particularly one entitled a View of Reason and Passion in their original and present State, preached before the lord mayor, in 1735; and another on Sympathizing Affection, preached before the governors of the Worcester Infirmary in 1750. But these, we suppose, were omitted, as not coming within the plan of the present publication.

Though we differ from this learned writer, with respect to the validity of the arguments he produces from the Old Testament in favour of the resurrection of the body, especially that which he derives from the sentence passed on the serpent at the fall; with respect to the application of some bold and figurative expressions of Isaiah, not to the restoration of the Jews from their captivity, but to the general consummation at the last day; and with regard to some other points of speculative theology; yet we readily acknowledge, that we have read his discourses with pleasure. Some of his more practical sermons are admirable. The second deserves to be mentioned with particular applause. His sentiments in general are rational and manly, and his style supported with an uncommon degree of elegance and spirit.

VI. *A Dissertation by way of Inquiry into the true Import and Application of the Vision related Dan. ix. ver. 20. to the End, usually called, Daniel's Prophecy of Seventy Weeks.* By Benjamin Blayney, B. D. 4to. 2s. 6d. Rivington.

THE prophecy, which this learned writer has undertaken to explain, has occasioned more critical disquisitions, than perhaps any other passage in the Bible. St. Jerom recites the

various opinions of his predecessors, and very strongly intimates, that none of them were satisfactory. "*Periculosum est de magistrorum ecclesiæ judicare sententiis, & alterum præferre alteri*". Modern commentators have not been more successful. The last interpretation, that of the celebrated Michaelis †, is rather a series of ingenious conjectures, than a satisfactory solution of the difficulties, with which the text is embarrassed. The author of the Dissertation now before us endeavours to point out the main source of these difficulties, and to obviate them by a new method of solution, more consistent with itself, and less liable to exception, than any, that have preceded.

The vision, according to the present translation of the Bible, is represented in these words :

* Ch. ix. v. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

"v. 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks; and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

"v. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

"v. 27. And he shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

The opinion most commonly entertained among Christians at least, concerning this prophecy on the whole, is, that it is a prediction of the death of our Saviour, descriptive of some of the most material circumstances, effects, and consequences of it; and that the seventy weeks, presumed to be spoken of at the beginning of the 24th verse, constitute a period, which terminates in or about the time of our Saviour's suffering. Now to this interpretation one very obvious and considerable objection presents itself at once; namely, that though the

* Hieron. tom. v. p. 592. Edit. Basil. 1565.

† Crit. Rev. for April 1773.

commandment is said, ver. 23. to have gone forth in consequence of Daniel's supplication, very little or no regard is paid, either to the occasion, or the subject of his prayer. Instead of a comfortable assurance, that God would confirm his word, as indeed he was about to do, in the restoration of his people, the petitioner is informed of an event, very considerable indeed in itself, but not much to the matter of his petition; namely, that the Messiah should be put to death for the sins of mankind; and that, in consequence thereof, the city (of which he is told by the bye, as it were, that it should be rebuilt in the interval) should after a while be destroyed, and the Jewish nation and religion be finally abolished.

Our author, having recounted several other objections to the common interpretations of the vision, proceeds to establish the following translation.

v. 24. "Seventy years of rest (or desolation) have been upon thy people and upon thy holy city, to check the revolt, and to put an end to sins, and to make atonement for iniquity, and to bring again the righteousness of ancient times, and to seal (i. e. authenticate) the divine oracle, and the prophet, (who delivered it) and to anoint (i. e. sanctify anew) the most holy things."

'By this interpretation, says the author, we find one of the principal objections obviated, which lay to former solutions; for we have now a reply directly to the matter and occasion of the prophet Daniel's prayer. It was no other than the seventy years desolation, as foretold by Jeremiah, which had exercised his thoughts, and put him upon making his address to God... His prayer was heard; and the angel was commissioned to shew him, that the late judgments, which had befallen his people, were not intended for their final destruction, but as a merciful visitation to correct their enormities, and to bring about the salutary purposes of reformation; consequently, when the time destined for these purposes should be completed, and they should be made sensible of the hand of God by the full accomplishment of his predictions, they would then find themselves again reinstated in his favour, and in the free exercise of their religion. What could be more apposite than this?—There is not the least force put either upon the terms, or upon their grammatical construction to make them speak such a sense; the whole is easy and natural.'

In the 25th verse, he says, we shall see pointed out the entire period, in which the Jews continued to enjoy, without any considerable interruption at least, the privileges they were restored to upon the expiration of their captivity, together with the most interesting occurrences of that period.—The translation is as follows:

v. 25. 'And thou shalt know and understand, that from the going forth of a decree to rebuild Jerusalem, unto the Messiah

the prince, shall be seventy and seven weeks, and threescore and two years; and it shall be rebuilt, still enlarging itself, and becoming more and more considerable, even amidst times of distress.*

The decree, according to this interpretation, is the edict of Cyrus, Ezra i. 1. which took place exactly at the expiration of the seventy years captivity, within a few months after this prophecy was given. The numbers, restored by the foregoing interpretation, coincide with the commonly received chronological dates. For reckoning seventy-seven weeks, or 539 years, from the date of Cyrus's decree, which is allowed to have taken place in the 536th year before the vulgar Christian æra, we shall come to the fourth year of that æra; and consequently the birth of Christ, the first coming of the Messiah, which by the learned is now pretty generally agreed to have been in the third or fourth year before the commencement of that æra, will fall within the course of the seventy-seventh week. And farther, if the full period of seventy-seven weeks be lengthened onward by the addition of threescore and two years*, we shall then arrive at the sixty-sixth year of the Christian æra, the very year of the breaking out of the Jewish war, which our Saviour himself frequently points out for the time of his second coming. See Matt. xvi. 28. xxiv. 3.

The latter part of the foregoing verse our author thus explains:

‘After the restoration of the Jews, their affairs were far from being in so prosperous a course, as hath sometimes been imagined; but, excepting a few years of liberty, which they enjoyed under some of their princes of the Asmonæan race, they were for the rest held in servile subjection to the Persians, and other conquering powers, by whom they were frequently oppressed, and their city five times taken and spoiled by the enemy†. These therefore might surely with reason be reckoned times of distress. But notwithstanding all these unfavourable circumstances, Jerusalem from a mean beginning, repopled with a few impoverished inhabitants just returned from exile, was enabled to hold up its head, and daily to improve in con-

* No substantive is added to the number *threescore and two*, to express the thing numbered. It remains therefore, our author thinks, indeterminate, whether weeks or years should be supplied.

† This city was taken, 1. by Ptolemy, son of Lagus, ant. Ch. 320; 2. by Antiochus Epiphanes, ant. Ch. 170; 3. by Pompey, ant. Ch. 63; 4. by Antigonus and the Parthians, ant. Ch. 40; and, lastly, by Herod, in conjunction with Sosius, the Roman commander, ant. Ch. 37.

sideration and figure; till it was advanced at length to such a degree of strength and magnificence, as it had never known before, even under the most powerful and independent of its monarchs.'

From henceforth to the end of the chapter, the matter, our author thinks, will be found wholly to relate to the last period, which is that of a week, or seven years, commencing with the year of our Lord 66, when the Jewish war broke out, which is acknowledged to be Christ's second coming, and ending with the final conclusion of that war, in the year 73.

The two remaining verses in dispute our author translates as follows:

v. 26. "And after the times seventy-seven, and threescore and two, Messiah shall cut off from belonging to him both the city and the sanctuary; the prince that shall come shall destroy the people; and the cutting off thereof shall be with a flood (i. e. a hostile invasion); and unto the end of a war carried on with rapidity, shall be desolations.

v. 27. "But he shall confirm a covenant (or make a firm covenant) with many for one week; and in the midst of the week he shall cause the sacrifice and meat-offering to cease; and the abomination of desolation shall be upon the border; (i. e. encompassing and pressing close upon the city and the temple) and an utter end, even a speedy one (or even until an utter end, and that a speedy one) shall be poured upon the desolated."

Agreeably to this interpretation, the first part of the 26th verse points out the rejection of the Jews; "the prince that shall come" denotes Messiah the prince; "the people to be cut off" are the Jews; the desolations are those, which our Saviour describes to be such, "as never had been before, since the beginning of the world." Mat. xxiv. 21, 22.

In the 27th verse, the "many" relates to some of the people before mentioned, who by particular compact and agreement were to be exempted from sinking under those disasters, which proved fatal to the rest of their countrymen; these were, no doubt, the Christians who had been assured by Christ himself "that not a hair of their heads should perish *." By 'the midst of the week,' we are to understand any time in or about the fourth year of the war †. The cessation of the daily sacrifice, for want of persons to attend it, is mentioned by Josephus as a fact ‡. The meaning of the remaining part of the verse is sufficiently obvious.

* Mat. xi. 3. † See Joseph, de Bello Jud. lib. ii. cap. 19, 20.

‡ Ibid. lib. vi. cap. 2.

By this interpretation, the learned author has thrown more light upon this obscure passage, than all the commentators that have gone before him.

VI. *Six Olympic Odes of Pindar : Being those omitted by Mr. West. Translated into English Verse. With Notes. 8vo. 2s. White.*

Pindar is supposed to have lived about 500 years before the Christian æra. He was a native of Thebes, the capital of Bœotia. Of all the numerous works, which he is said to have composed, we have only the Odes, which he wrote in honour of those, who won the prizes at the Olympian, Pythian, Nemean, and Isthmian games. The conquerors at those games, who had an inclination to have their victories celebrated by this eminent poet, applied to him for an ode; and caused it to be sung by a chorus, at the entertainments, the processions, and the solemn sacrifices, which they made to the gods, upon their return to their respective countries. The poet, on these occasions, does not confine himself to the lives and characters of the victors, but launches out into digressions on their ancestors, their country, the institution of the games in which they had been successful, the deities, who were said to be the founders and protectors of the cities from whence they came; and other incidental circumstances. On these accounts his odes are full of rapid and unexpected transitions and allusions, which it is now extremely difficult, if not impossible, to explain.

His odes generally consist of three stanzas, the strophé, the antistrophé, and the epode. These terms are thus explained by the author of the Scholia on Hephæstion.

‘ You must know, says he, that the ancients, in their odes, framed two larger stanzas, and one less; the first of the large stanzas they called strophé, singing it on their festivals, at the altars of the gods, and dancing at the same time. The second they called antistrophé, in which they *inverted* the dance. The less stanza was named the epode, which they sung standing still. The strophé, as they say, denoted the motion of the higher sphere, the antistrophé that of the planets, the epode the fixed station and repose of the earth.’

Such was the structure of the Greek ode, in which the strophé and antistrophé contained always the same number and the same kind of verses. The epode was of a different length and measure; and if the ode ran out into any length, it was always divided into triplets of stanzas; the two first being constantly of the same length and measure, and all the epodes, in like manner corresponding exactly with each other: from all
which

which the regularity of this species of composition is sufficiently evident.

The remaining works of Pindar are, xiv. Olympic, xii. Pythian, xi. Nemean, and viii. Isthmian Odes.

The translation of the late ingenious Mr. West comprehends only the first, second, third, fifth, seventh, eleventh, twelfth, fourteenth, of the Olympic; the first of the Pythian, the first and eleventh of the Nemean, and the second of the Isthmian Odes. The present publication contains the six Olympic Odes, omitted by Mr. West.

In this attempt the author has studiously endeavoured to give the sense, as exactly as possible, without taking too great a liberty in paraphrasing the text, or in deviating from the original. The measure he has used on this occasion is the regular stanza, adopted by his predecessor.

Mr. Congreve* has very justly exploded those wild and fantastical productions, which had appeared in his time, under the title of Pindaric Odes. A composition of this sort, he says, is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular stanzas, which also consist of such another complication of disproportionate, uncertain, and perplexed verses and rhymes. Whereas nothing can be more regular than the Odes of Pindar, with respect to the exact observance of the measures and numbers of his stanzas and verses. — They have misunderstood Horace, book iv. ode 2, who have applied — *Numerisque fertur lege solutis* — to all the Odes of Pindar; as that expression relates only to his dithyrambics, which are now entirely lost. Horace tells us, that Pindar deserves the laurel, in whatever measure, or on whatever subject, he writes; whether in bold dithyrambics, which break through the bounds prescribed to other odes; whether he composes hymns to the gods, panegyrics on the heroes, songs of triumph for the conquerors in the Grecian games, or elegies in honour of the dead. Dithyrambus was a name of Bacchus, derived according to some etymologists, from *Δις Δυραῖ ἀμύσανων*, bis vitæ portas transiens, quia natus ex Semele, deinde à Jovis femore. Hence it came to signify a sort of licentious verse, written in honour of Bacchus, corresponding with the wildness, the disorder, the transport, and the impetuosity of those, who were inspired by that god. As we have no remains of the dithyrambics of the ancients, we cannot exactly ascertain the measure. But it is very evident, that the translators of the present remaining Odes of Pindar, would be guilty of a gross impropriety, if they were to adopt that licentiousness of numbers, and wild disorder, which were the peculiar characteristics of his dithyrambic verses.

* Congreve's Works, vol. iii. p. 339.

The Theban bard is, however, on all occasions, great in his designs, sublime in his ideas, emphatical in his expressions, bold in his figures, and magnificent in his descriptions; and therefore a brilliancy and elevation of language is essentially necessary in his translators. We shall present our readers with the first Ode in this collection.

* *To Psauimis of Camarina, on his Victory in the Chariot Race.*

* *Argument.* The Poet, after an invocation to Jupiter, extols Psauimis for his victory in the chariot race, and for his desire to honour his country. From thence he takes occasion to praise him for his skill in training horses, his hospitality, and his love of peace; and, mentioning the history of Erginus, excuses the early whiteness of his hair.

* *Strophe.* O Thou who o'er the realms above!

By the unwearied thunder borne,
Urgest thy shining car! immortal Jove!

Again the circling hours' return
Awakes my lyre, and sends me forth
A witness of heroic worth.

Sweet to the virtuous ever sound the lays,
Which tell a friend's success, or chant his praise.

O son of Saturn! who on Ætna's brow,
The woody load of Typhon's giant breast,
Hold'st thy abode; O let the Graces now
Incline thee to assist the strain, address'd
To greet the victor in the Olympic strife;
Of every virtuous deed, the lustre, and the life.

* *Antistrophe.* Triumphant on his conquering car,

With Pisa's sacred olive crown'd,

Lo! Psauimis comes; the echoing shores afar
Fair Camarina's praise resound;

* Psauimis of Camarina was, according to the scholiast, the son of Acron; and got the victory in the chariot race in the eighty-second Olympiad, about the time that Rome was governed by the Decemviri. Camarina was a city of Sicily, now called Camarana.

Ver. 1. Who o'er the realms above
By the unwearied thunder borne,
Urgest thy shining car,—

I find the word ἑλαλή rendered in most of the Latin interpretations *vibrator*, or *impulsor*. And in Sudorius's Poetical Version, printed at the end of the Oxford Pindar, it is thus translated:

O qui corruscâ fulgura dexterâ
Fulmenque torques —

The word ἑλαλή in this sense, when connected with ἀκαμαλόποδος, strikes me, as occasioning a confusion of images; but, by considering it as derived from a very usual sense of ἑλαύνω, viz. *equito*, this confusion is removed. My opinion is favoured by the elder scholiast, who says, τὴν βρολίην ὁ Πινδαρος ὡς ἵππον ὑφίσταται τῷ Διὶ, διὸ καὶ ἀκαμαλόποδα αὐτὸν εἶπεν: And the more modern scholiast, though he afterwards rather inclines to the other interpretation, says first, ἑλαλή ὑφίσταται βρολίᾳ ὡς ἐπὶ ἵππῳ χρῆται τῷ λόγῳ.

For

For to his own illustrious name
 The patriot joins his country's fame. 20
 O may the immortal gods propitious hear
 His future vows, and grant each pious prayer!
 Well is he skill'd to train the generous steed,
 Fair plenty crowns his hospitable gate,
 With breast sincere he courts the placid meed 25
 Of peace, the guardian power of every state.
 No hues fallacious tinge my honest lay,
 Experience to the world will every truth display.
 * *Epode.* Experience taught each Lemnian maid
 No more to scorn * Clymenus' valiant son, * *Erginus*
 What time in brazen arms array'd 31
 In the long course the envied prize he won,
 When, taking from Hypsipyle the crown,
 He thus the royal maid address'd:
 Behold the man! nor great in speed alone! 35
 My hand unvanquish'd, undismay'd my breast.
 These silver tresses lo! are spread
 Untimely, on a youthful head;
 For oft capricious nature's rage,
 Gives to the vigorous brow, the hoary tint of age. 40

By this extract the reader will perceive, that the author is a man of taste and abilities. His annotations bear the marks of learning and critical sagacity. We have thrown them to the bottom of the page; the author has placed them at the

Ver. 28. *Experience to the world will every truth display.* I own this transition seems to me the most abrupt and confused of any in Pindar; and the story of Erginus appears to be brought in without any apparent reason, as the poet himself makes no mention of Psaumis's grey hairs, though all his scholiasts and commentators do.

Ver. 33.—*Hypsipyle*—She was daughter of Thoas, king of Lemnos, and instituted funeral games in honour of her father: to which the Argonauts were invited; amongst whom was Erginus, the son of Clymenus, who, having white hair, was ridiculed by the Lemnian women, as unfit to contend for the prize; but beating Zetus and Calais, sons of Boreas, in the race, their contempt was changed into admiration. The learned reader must forgive my accenting the penultimate of Clymenus, which he will call making a false quantity. I shall shelter myself from his indignation, by pleading our common pronunciation of many Greek names; for example, *Cleomenes*, *Eumenes*, &c. though I could defend myself on more safe principles, viz. the different effects of accent and quantity. This subject it amply treated of, as far as it relates to the Greek language, by the late master of Eton school, in his answer to Dr. Gally; and is brought home to English versification in an excellent treatise just published, entitled, "An Essay on the Harmony of Human Speech?" to both which ingenious performances, I refer the reader who is desirous of information on this much-disputed point.

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end of each ode respectively. This, to us at least, appears to be an unpleasing and troublesome arrangement, and a circumstance not so trivial in itself, as some may imagine. Every reader, who either regards his ease, or values his time, would rather wish to see the text and the notes with one glance of his eye, than be under the necessity of searching for every trifling remark through several pages.

The author apologizes for accenting the penultima of Clymenus. The matter is, indeed, of no great consequence; yet what he calls 'a safe principle,' will probable be thought, by the greater part of his learned readers, a deception. If we may, upon any principle whatever say, Aristophānes and Aristophānes, Nicodēmus and Nicodēmus, Anaxagōras and Anaxagōras, Hippocrātes and Hippocrātes, Demosthēnes and Demosthēnes, there is an end of all profody.—The legitimate pronunciation of the three names our author mentions, are Cleomēnes, Eumēnes, and Clymēnus.

With respect to the translation, it gives us pleasure to find, that Pindar appears with so much dignity in his English dress. The author has followed the steps of Mr. West with success; and this publication will be a proper supplement to his valuable performance.

VIII. *A History of the Island of Anglesey. To which are added, Memoirs of Owen Glendowr: with Notes historical and illustrative.* 4to. 3s. sewed. Doddsley.

THIS account of Anglesey begins with describing the situation of the island, which is at the north-west extremity of Wales. It is separated from Carnarvonshire, on the east, by the Menai, a narrow serpentine strait, and on every other side is surrounded by the St. George's or Irish Channel. The name of this island, which by the Britons was called Mon, and by the Romans Mona, has been erroneously applied by some writers to the Isle of Man; but it is now generally agreed that the latter is the Menabia or Menavia, and Anglesey the real Mona of the ancients. It was formerly the principal seat of the Druids, and was first conquered by Suetonius Paulinus, a Roman general, in the time of the emperor Nero.

The greatest length of this island, from Penmon in the east to Holyhead in the west, measures thirty miles; and its greatest breadth, from Llan Ælian in the north to Llanddwyn in the south, twenty-six miles. It contains seventy-four parishes, and four principal market towns; namely, Beaumaris, Holyhead, Aberffraw, and Llannerchmeadd, the last of which is said to be inferior to none in Wales. The commodities of the

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the island are honey, wax, tallow, hides, woollen and coarse linen cloth. The chief trade consists in corn and cattle. We are informed, that in the year 1770, upwards of ninety thousand bushels of grain of different sorts were exported from the several harbours; and it is computed, that twelve or fifteen thousand head of cattle, besides a great number of sheep and hogs, are annually sent from the island.

After giving a cursory account of the island in general, in its ancient and present state, the author proceeds to describe more particularly its towns, castles, villages, and harbours, with their several antiquities; to which he subjoins a catalogue of the rectories, vicarages, and chapels.

The Memoirs of Owen Glendowr are said to have been originally written by Mr. Thomas Ellis, rector of Dolgelle, in Merionethshire, and are now copied from a manuscript in the library of Jesus College, Oxford. Owen Glendowr was born about the middle of the fourteenth century. Being a man of a turbulent disposition, he rose in arms against Henry IV. and was crowned by his adherents sovereign of the principalities of Wales; but his party was at length routed, and he died in obscurity in the year 1415. To the memoirs of his life there is added a genealogical account of his family, copied from a book of pedigrees written by the same author. The miscellany concludes with a Welch poem in praise of Owen Glendowr, composed by his poet laureat Gruffyth Llwyd, of which we insert the prose translation.

‘Thou delightful eagle Owain, with thy bright shining helmet—generous in bestowing riches—thou art the brave and ever conquering son of Gruffydd Tychan of noble renown—thou art the bulwark—the graceful and liberal possessor of the vale of Dyfrdwy a great and rapid stream: on a night, sometime ago, we were jovial together quaffing bumpers of mead, I was con-jured to visit thee often and resort to thy royal palace, where I used to drink wine out of thine hand; by drinking mead I became disrespectful, and my behaviour suited not my breeding. Thou illustrious lord, that art equal to nine heroes, permit me to say nay to thy departure, for in the hour thou partest with me, preparing calamities to Britain; longing (in a dreadful conflict) almost brought me to my grave upon thy account. The remembrance of thee, thou golden beam, never passed over me without weeping; my tears ran down my wrinkled cheeks, and watered my face like showers of rain, when my sorrows were at the height, thou son of a generous father. I heard from the mouth of a messenger, (for thou shalt ever have the grace of God and thy estate entire) that thou my most illustrious lord hadst in battle a generous heart, and hadst found an omen in thine enterprises like Uther Bendragon renowned in battles, when

when he revenged (what would have been indignant to bear with) his brother's grandeur and battles. Thou hast sailed and journied in the management of thy affairs like Owain ap Urien in times of yore, when he briskly encountered the black knight of the water——— and the head dragon of yonder fountain; heroes that were leaders of armies, men of courage and intrepidity fighting with spears. And thou Owain impetuous in the onset didst force thy way with thy trusty sword. Thou shalt be esteemed by thine actions, a brother to the son of homely Urien, my agreeable baron. When thy toils pressed heaviest upon thee in besieging yonder walls, thy ashen spear terrible in battle, in the strong attack its head was steel, by a severe blow broke in pieces; every one saw thy hand free from the fiery lance, which was much to thy praise. Thou didst break thy spear on the spot, and didst grasp it close in thy hand, and by the intrepidity of thine heart, the strength of thy arm, shoulder and breast, caused splinters and flashes of lightning to sparkle from the steel. There the armies were driven before you by twos, and threes, and great multitudes—nay all the field in prodigious numbers. To the day of judgment, says thy bard, thou, that art descended from illustrious ancestors, shalt be immortal, Thou that art a wise and able warrior, equal to a two-edged sword, steer the ships to Britain; thou art clad in garments as white as flakes of driven snow, and thy onset in the field of battle is terrible. We have heard, by a messenger, of thy gallant behaviour, that thou didst with thy sharp piercing lance, strike terror and amazement into hundreds, and likewise of thy glorious name and valour. Thou art secure and undaunted like steel, and every excellency belongs to the Cambrian. There Britain put on a sorrowful countenance after the terrible battle fought at noon; thy fame sailed swiftly to Wales from the wounds of battle and your successful toils. May due authority, success and praise, attend the knight of Glyn!

The memoirs of Glendowr appear to be related with fidelity; and those readers who are desirous of a particular account of the island of Anglesey, may be gratified by this publication.

IX. *A Treatise on the Medical Qualities of Mercury.* By N. D. Falck, M. D. 12mo. 3s. 6d. boards. Law.

IN our Review for August 1772, we gave an account of this author's *Treatise on the Venereal Disease*, in which he digressively introduced a variety of observations, and conjectural opinions, on different subjects. The work which he now submits to the public, is written with the same free-

freedom of enquiry that characterised the preceding; and as it comprehends an object of much greater extent, Dr. Falck has had here full liberty to indulge himself both in pathological and practical speculations. He begins with considering the natural properties of mercury, which, from a comparison with other metals, he ranks among the metallic tribe; being distinguished only by this peculiarity, that it is brought into fusion, and rendered volatile, by a much smaller degree of heat than any other species of metal; even by a degree of warmth, greatly inferior to what is requisite for animal life.

‘ From this principle, says he, we shall be able to account, in a very simple manner, for various effects of crude mercury in the animal œconomy. First, since this metal, in its natural state, circulates in the sanguineous mass, in a state of fusion, (if I may be allowed the phrase) it must follow, as a consequence, that its particles as cohering loosely, must be subject to be divided ad infinitum, and be introduced into, not only the most minute ramifications of the circulating canals, but perhaps be forced into the very stamina of the solids themselves. In like manner, it may easily be deduced, that whilst the animal heat is superior to the gentle warmth, which keeps this metal in fusion, it must naturally follow also, that it becomes rarified, into a state of ebullition, and consequently evaporate from every pore of the mercurial impregnated patient.’

The author then animadvertes on the opinion of those who have ascribed the medical effects of mercury to its great specific gravity. In refutation of this doctrine he observes, that the effects of mercury depend not so much upon the quantity exhibited, as upon the peculiar manner in which it is prepared. That corrosive mercury will excite a salivation sooner than the crude; which would not be the case were specific gravity the principle on which its action is founded.

Dr. Falck afterwards proposes the consideration of two questions, relative to the operation of mercury. The one is, Whether mercury circulates in the body in a metallic state? The other, By what power or quality it acts in the animal œconomy? In regard to the first of these questions, he expresses his sentiments as follows:

‘ For my own part, I am apt to think, it may circulate in the fluids, in its metallic state, as well as being absolutely dissolved in the mass of blood; but that its operations in regard to its effects on diseases, and on the salivary glands, must depend upon the latter: moreover, that it must undergo various changes before it acts in that respect; for experience shews us, that whether the unction is rubbed on the shins, arms, or about the tonsils, &c. the salivating effect is brought on, nearly in an

equal space of time. And again, whilst all the various preparations of mercury (except that combined with sulphur) has the same effect on the salivary glands, only in a different degree, proportioned to their saline acrimony, it follows that they must again undergo a different solution: and as it were be assimilated to one and the same kind of solution, in order to have one and the same effect.'

The author next directs his attention to the second question above specified, and declares himself against the opinion that the operation of mercury depends upon a septic quality. The appearances which have afforded ground for this hypothesis are the fœtor of the saliva, and the ulcerations in the mouth, which accompany salivation. But Dr. Falck contends, that, if the action of mercury depended on such a principle as has been mentioned, the whole animal system ought to be affected, as well as the salivary glands, which is repugnant to common experience; and he therefore endeavours to account for its effects upon a different principle.

'It has long been a question in physic, says he, why fumigation should be more subject to occasion a palsy, than a greater quantity of mercury by anointing? My opinion is this; according to the above principle, mercury is always in fusion in its crude state; it follows, therefore, that such an additional heat as will reduce it to fumes and make it fly off, must at the same time reduce the volatile particles partly to a scoria; so that those particles which enter the pores of the body are partly the melted metal, and partly scoria. If the melted, or truly metallic parts become triturated in the circulation, so as to be minutely divided, that they may suffer a solution, that part will undoubtedly bring on a salivation; but the scoria, or the inactive particles incapable of being dissolved by the animal fluid, being introduced with the active particles into the very stamina of the solids; remain, in the delicate tubuli not only vellicating them, but damping the tone and irritability of the nerves, and thus enervate the system; thence produce palsies; and all the other evils of fumigation, mentioned before.'

Dr. Falck then proceeds to offer some arguments in confirmation of the opinion that mercury affects the salivary glands by a sedative quality. His reasoning on this subject, however, is too hypothetical to be considered as in any degree decisive; though it must be acknowledged, at the same time, that the propositions he advances are well calculated to establish the doctrine which they are produced to support.

In the second part of the work, the author treats of the principal preparations of mercury in a concise and practical manner, intermixing the narrative occasionally with pertinent remarks.

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The third part, which is devoted to the consideration of the medical qualities of mercury, is introduced with an enquiry into the animal œconomy, and an investigation of the causes of diseases, both chronic and acute. But as we here meet with no doctrine that deserves any particular attention on account of its singularity, we shall only acquaint our readers that the author proposes to publish, in a future work, his observations on the gout, rheumatism, stone, and gravel; in which we are given to understand that important improvements will be offered in medical practice.

This Treatise on Mercury, like the former production of the same author, which we have already mentioned, contains many judicious observations, and ingenious suggestions in the cure of diseases. We cannot, however, avoid remarking, that Dr. Falck discovers too great a propensity to the framing of hypotheses, and that he sometimes draws conclusions from such pathological premises, as are not rendered sufficiently unquestionable to serve as the foundation of therapeutic prescriptions. But notwithstanding this circumstance, which seems to take its rise from a great fertility of invention, he displays much sagacity in the practical parts of physic; and we make no doubt but the faculty would be pleased to have an opportunity of perusing the work which he has signified an intention of publishing.

X. *The Art of Drawing in Perspective made easy to those who have no previous Knowledge of the Mathematics.* By James Ferguson, F. R. S. 8vo. 3s. Cadell.

WE are glad to have once more an occasion of introducing this useful and intelligent writer to our readers; the more especially, as in a preceding treatise on Mechanical Exercises, we observed, not without concern, that he expressed an intention of closing *there* his literary labours.

In my infirm state of health, a situation that is very apt to affect the mental faculties, I thought my late book of Mechanical Exercises would have been the last I should ever publish. But, as I have been constantly accustomed to an active life, and to consider idleness as an insupportable burden, I have, of late, amused myself at intervals, as my usual business would permit, with studying *perspective*; which is an art that every one who makes drawings, were it but for plates (especially of solid figures) in books, should be acquainted with. And indeed I drew the figures which are now engraved for this book, with no other view than to instruct others verbally by, who came to me to

learn something of that branch of science, without having the least thought of ever laying them before the public.

‘ But, upon shewing these drawings accidentally to some friends, they expressed a desire that I should write a description of the rules by which they were delineated. I complied with their desire, and it is entirely owing to their partiality to me, that I have consented to this publication.’

This little work consists of a set of easy rules and directions for drawing many plane and solid figures in true perspective, viewed by the eye, illustrated with several plates of the figures neatly executed, and preceded by proper definitions in the subject itself, as well as by some geometrical definitions and problems with other occasional observations for the use of such readers as have not already learned that science. To such readers he has adapted this as well as his other performances; on which account this work is to be considered as an easy introduction rather than a complete treatise on the science to which it relates.

‘ I am, says the author, far from considering the following work as a complete system of perspective, for that would require a very large volume. But I think I may venture to say, that, when the learner is fully master of what is there contained, he will not find any great difficulty in proceeding to what length he pleases in the attainment of this science, without any further assistance.—Or, if he should grow tired, and be weary of going on according to the rules, he may make use of the perspective machine described and delineated at the end of this small tract, by which he may draw every thing equally easy that he sees before him, without knowing any rule at all. But I hope there are very few who will have recourse to such an unscientific method.

‘ It is very probable, that those who already understand perspective, if they take the trouble of reading this small treatise, may think I have been rather too verbose in most of my descriptions. I only request of such to consider, that I never wrote any thing for those who are well skilled in the few branches of science whereof I have treated; but only for those who wish to attain a moderate knowledge of them; and to such, I think, every thing ought to be made as plain and easy, and be as minutely described, as is possible.’

Though this tract is professedly intended for teaching the simple and easy principles of perspective, and not for extending or adding to it by great discoveries in the theory, yet among the frequent remarks, intermixed with the general directions, we meet with many observations which may be useful to more than mere novices. Thus,

‘ I need

‘ I need not observe how requisite it is for painters who put groupes of figures together, but also for those who draw landscapes, or figures of machines and engines for books, to know the rules of perspective. The want of this branch of knowledge is the reason why we not only see very bad and distorted figures of machines and engines in printed books, but also why we see many historical paintings, in which the different pictures of men, women, hills, houses, birds, and beasts, are put together without any regard to what painters call *keeping*; which is the same thing as *representing* objects in the same manner that they appear to the eye, at different distances from it.

‘ I shall only mention two instances in the works of one of the greatest painters that ever existed;—I mean the celebrated Raphael Urbin.

‘ Every man is sensible, that, if he should stand by the sea-side, and look at a boat with men in it at some distance, he could not distinctly see the features of those men, much less the wrinkles and marks of the muscles in their faces or bare arms. And if he were in a boat, at some distance from the land, he could not perceive the eyes and beaks of fowls on the shore.

‘ Yet so it is, that, in one of the famous Cartons of Raphael, representing the miraculous draught of fishes, the men in each of the two boats appear of full size, the features of their faces strongly marked; and the boats are represented so small, and the men so big, that any one of them appears sufficient to sink either of the boats by his own bare weight: and the fowls on the shore are likewise drawn so big, as to seem very near the eye of the observer: who could not possibly, in that case, distinguish the features of the men in the distant boats. Or, supposing the observer to be in either of the boats, he could not see the eyes or beaks of the fowls on the shore.

‘ The other instance is of a very capital mistake in Raphael's historical picture of our Saviour's transfiguration on the Mount: where he is represented with those who were then with him, almost as large as the rest of his disciples at the foot of the Mount, with the father and mother of the boy whom they brought to be cured: and the mother, though on her knees, is more than half as tall as the Mount is high. So that the Mount appears only of the size of a little hay-rick, with a few people on its top, and a greater number at its bottom on the ground: in which case, a spectator at a little distance could as well distinguish the features of those on the top as of those on the ground. But upon any large eminence, deserving the name of a Mount, that would be quite impossible.—My only reason for mentioning these extraordinary particulars, is to shew, how necessary it is for painters to be well acquainted with the rules of perspective.’

Many other pertinent and useful remarks are also made in the body of the work, but from which we cannot easily make extracts on account of the references to the figures.

In this work is also described a new portable machine, thought to be invented by the late ingenious Dr. Bevis, by which any person, unacquainted with the rules of perspective, may readily and easily make a true perspective draught of any number of objects as viewed by the eye at any distance. The whole is delivered in that style of plainness and simplicity which cannot fail of rendering the book very useful to such readers as have made little or no progress in this branch of science; a mode of writing the best calculated for diffusing general instruction, which Mr. Ferguson, in all his productions, has successfully endeavoured to promote.

XI. *A Brother's Advice to his Sisters.* Small 8vo. 2s. 6d sewed, Wilkie.

THE author of this piece assures us that he writes to two young girls, his sisters; but had it not been for this assertion, we should as readily have deemed his admonitions, except in one or two instances, a father's advice to his son, an uncle's to his nephew, a husband's to his wife, or a parson's to his parishioners. The advice may, nevertheless, be good, although not peculiarly adapted to the persons to whom it is addressed. That the writer thinks it is excellent, we cannot doubt, after reading what follows:

That I have spent a few leisure hours upon this little bagatelle, will be a future source of pleasure to me, which no human blame shall lessen, no human praise increase. Dearer to me shall be the pen with which I scribbled it, than cardinal Chigi's was to him—and small and trifling as it is, rather would I have written it, than the four hundred and ninety works of Varro, the four thousand volumes of Didymus the grammarian, or the six thousand Treatises of Origen—Yes, my sisters, forgive the fond boast, if indeed it be a boast—but most assuredly with more genuine joy, more home-felt satisfaction, will my lingering soul take her fearful flight, in the hour of death, when she shall smilingly look back upon this, at least well intended, trifle, than if she should blush to acknowledge herself to be the infamous author of any of those poisonous volumes, under which the loaded shelves of the woman of fashion, and the man of pleasure, groan and bend. Though my life be less notoriously famous than the life of Fontaine, or of Rochester, my death shall be more pleasant; and conscience shall not send me

me out of the world, like Trivulce, the Italian, with a drawn sword in my hand.—It is my firm trust to die with no worse crime upon my mind than that of being a bad writer on the side of goodness: and should I ever scribble any things which deserve the name of works, repentance shall not cause me, as it caused Cowley, to recommend the revising of them to the care of a friend, with this particular obligation, to be sure not to let any thing pass that may seem the least offence to religion or good manners; for I would this instant split up my little crow-quill, could I fancy it ever capable of offending either against the one or against the other—Yes, my G——, yes, my M——, yes, my memories of the dear departed woman who bore us, the smiling remembrance of the happy time which I spent in throwing these advices upon paper shall be a future comfort, a reviving cordial, to my aking years; it shall soften the sharpest pang of sorrow, and soothe the saddest sickness into slumber; gently shall it smooth an eider-down pillow for mine age, and sweetly shall it brighten, for one extatic moment brighten, the fixing eye-balls of death's dark self.—Little concern will it give me to hear from my bookseller that only five or six copies are sold; nor very much shall I grieve that but a small number of young ladies do me the inexpressible honour to smooth their tuckers and their ribbands in my book, to make thread papers of it, or to tear it in pieces for papillots, or to make their thimbles fit.

We think this gentleman ranks the merit of his intention too high. The remembrance of a life spent in the exercise of the moral and social duties may be a reviving cordial in one's declining years, may soften the sharpest pang of sorrow, even alleviate the torments of disease; but that having advised another to practise those duties should effect all this, is more than we are convinced of; and our author throws a difficulty in the way we should not have thought of, but which would entirely overthrow this fine fabric.

‘Where is he, says he, that will swear that the very hand which guides my pen backward and forward upon the paper shall not, ere it crumble into dust, be shut, be clinched, against those sisters for whose instruction it is now in motion!’

Should this happen, he would certainly not exult that he had written for their instruction.

As we presume this gentleman to be extremely generous, we advise all unfortunate authors to pay him a visit; for, lo! he says,

‘At present, indeed, this four and twentieth day of October, one thousand seven hundred and seventy-four,

H h 4

‘I am

' I am not the least covetous of gold,
Nor care I who doth feed upon my cost ;
It yerns me not if men my garments wear ;
Such outward things dwell not in my desire.
But if it be a sin to covet virtue,—
I am the most offending soul alive.'

The two concluding lines would induce us to charge him with vanity, did we not find him exclaiming immediately after,

' Yet, can I be confident that the damned time will never come, when I shall lose my senses, and drudge, and drudge, and be a miser. When I shall put my two or three poor virtues up to public auction, and truck my very soul for so much trash as may be grasped thus ; for a bowed three-pence, perhaps.'

G—d forbid that ever the poor gentleman should sell all his virtues for three pence. But our wish does but forestal his :

' Oh my G—d !—deal not so with me ! Is thy servant a dog that he should do this great thing.'—The gentleman and we, you perceive, are exactly of the same sentiment.

You may by this time enquire, perhaps, what is become of the brotherly advice ? Why it is scattered here and there in the book—Oh, here is a bit—

' Be prepared for all possible accidents. Expect an apothecary's long bill, for instance, every now and then,—should you be disappointed, it will be at least agreeably ; and I am afraid I may venture to promise you coveys of misery in any part of the world to discharge your purses at, instead of the woodcock.—This metaphor is not out of your beat, I hope,—you would not be the first good shot of your sex.'

We fear the metaphor, if not out of the ladies' *beat*, is out of that of common sense ; and we are sorry to say that we meet with many cases of a similar kind.—Our reader will probably smile at the solemnity of the following wish :

' Great G—d ! unless I have greatly offended thee, grant me the luxury, sometimes to slip a bit of silver, though no bigger than a shilling, into the clammy-cold hand of the decayed wife of a baronet.'

The *decayed wife of a knight* would not, we presume, answer our author's purpose as well. How would it heighten the sublimity of the sentiment, to read *the decayed wife of a peer* !

' Never people your houses, says our adviser, with dogs, or with cats, or with birds.—If you must feed something, you may as well feed two or three poor men and women, as eight or ten gray cats, and Dutch pugs, and tortoise-shell cats.'

Not-

Notwithstanding this sage advice, our author keeps a crop-eared dog, one between an Irish wolf dog and a Dane; and would not, if he may be believed, part with him for a trifle.

As our author hints that he may again *write* advice to his sisters, we earnestly recommend to him to aim less at showing wit than sense, to seek the substance, and neglect the shadow.

XII. *The Fall of Mexico, a Poem.* By Mr. Jerningham. 4to.
2s. 6d. Robson.

THE cruelty practised by the first settlers in America on its original inhabitants, will ever remain a disgrace to European civilization; nor can the warmest advocates for the extension of territory, and the acquisition of wealth, have the effrontery to use an argument in its extenuation. The writer of the Poem before us has chosen to interest our compassion, by taking for his subject the misfortunes of the brave and magnanimous Guatimozino, the last emperor of Mexico, who fell a sacrifice to the avarice and cruelty of Ferdinand Cortez. To effect this more perfectly he has availed himself of the liberty to which poetry has a claim, to make some little alteration in the story; but without varying the principal incidents, which are general known and well authenticated.

The Poem opens with the accession of Guatimozino to the throne of Mexico; on occasion of which our author has aptly enough introduced a custom, which, if we recollect aright, is actually practised in China. This is the conveying of information by signals; by which method the news of Guatimozino's accession is here said to have been conveyed throughout the whole empire of Mexico.

'The law ordain'd a signal to display
The function, mode, and colour of the day.
A splendid streamer, playing to the view,
Inwrought with plumage of celestial blue,
Mark'd, from the summit of a lofty tower,
Of joy's great festival the leading hour.
This matter-sign the distant flag obey'd,
And prompt alike the glad report convey'd,
Which posting on the rapid wings of flight,
To ev'ry city urg'd its speedy flight;
'Till Mexico, throughout her vast extent,
Burst into joy with one declar'd assent.'

The new emperor's marriage is not unartfully supposed to have been solemnized on the day of his accession, as this circumstance serves to render the subsequent events more interesting.

ing. Scarcely is the ceremony concluded, ere a herald declares the approach of Cortez, at the head of a powerful army; Guatimozino immediately prepares to oppose him, and an opportunity is afforded for an affectionate scene between him and his bride.

Amidst the relation of the battle, the reader's attention is called off by an episodical narration of an attempt, which was really made by two young noblemen, to serve their country, at the expence of their lives, by seizing Cortez in their arms, and throwing him with themselves down a precipice. Here is a contest well imagined betwixt the youths about sharing in the dangerous enterprize, during which the time for its performance arrives. We shall give the event in our author's words.

' The illustrious youths now act their dread design ;
See at the victor's knee they low incline ;
Now clasp with circling force th' incautious foe,
And close adhering to his figure grow.
Their deadly aim his better fate controll'd,
With matchless power he burst their stubborn hold.
The heroes, blasted in their bold intent,
Approach'd (death hov'ring near) the dire descent,
Then in each other's circling arms compress'd,
The last and dear farewell in sighs express'd,
'Twas friendship, burning with meridian flame,
One cause—one thought—one ruin—and one fame—
Tremendous moment ! See they fall from light,
And dauntless rush to never-ending night !'

This beautiful picture may be rendered more striking by putting all the verses, like the first four and the last two, in the present tense.

When, to obtain a discovery of the principal mines, the inhuman Cortez caused Guatimozino, with the second in command, to be laid on burning coals, the latter thus addresses his prince.

' O, royal master give me to disclose
Where in the mine the golden treasure glows—
I shrink, I faint, inferior to my part,
And this frail frame betrays my daring heart.'

The answer made to this request by the unfortunate emperor, was, ' Am I on a bed of roses ?' Our author thus introduces it.

' Amidst the raging flames that round him blaz'd
The royal chief his martyr'd figure rais'd,

Cast

Cast on the youth a calm reproaching eye,
And spoke—oh eloquent, sublime reply!
Oh heav'n! oh earth, attend!

• DO I REPOSE

ALL ON THE SILKEN FOLIAGE OF THE ROSE?

If the speech of Guatimozino had been expressed in one line, it would have been more striking, and perhaps more natural, as men in torment are seldom prolix; at least we would recommend to the author to change the expletive ALL in the next edition, as it certainly enfeebles the sentence.

The poem concludes with a prediction of the destruction of the Spanish armada, which one of the Mexican priests considers as the vengeance of heaven for the miseries inflicted on his country.

In this publication is included a short poem entitled, *The Venetian Marriage*.

XIII. *The Story of Æneas and Dido burlesqued. From the Fourth Book of the Æneid of Virgil. Small 8vo. 1s. 6d. Knox.*

WHEN we meet with a wag putting the language of buffoons into the mouths of Virgil, or Homer, we are reminded of signor What d'ye call Him's cutting capers at the Opera-House, in the habit of a clergyman. The contrast to common sense in both cases makes us laugh, however little real humour there be in it.

Of those facetious authors who have followed the steps of Scarron in burlesquing the ancients, Cotton stands first amongst our countrymen in point of time; but he, in the character of Virgil, overacted that of a buffoon, and thought there was humour in exhibiting his posteriors. The public, as it might have been foreseen, generally turned their backs on him, and left him to a very few who could relish his vulgarity. Not having the example of his predecessor before his eyes, Mr. Caustic Barebones next mounted the stage, in the character of Homer, and yielded not in point of vulgarity to Cotton; but finding a like neglect he prudently veered about, frisked and played his gambols with more decency, and came off with applause from the spectators. An American wag now comes forward, plays as many antic tricks as either of the others, and with as much decency as his character will permit. We shall give our readers an opportunity to indulge their risible faculty, by quoting Anna's reply to Dido, who had made her the confident of her growing passion for Æneas.

• Out

“ Out upon ’t,
 Refuse a husband ! by our lady,
 Could I but get one, here I’m ready :
 Lard ! it appears to me the oddest,
 That you should seem so wondr’ous modest,
 Who have already had a proof
 Of joys we maid’s know nothing of ;
 Tho’ we may sometimes hear, you know,
 By market folks how markets go.
 Will you love’s soft delights forego,
 Thro’ idle whim ? — the more fool you —
 Methinks I hear your little brats,
 Scratching and yowling just like cats,
 Or running to bring some complaint
 Of one another to their aunt.
 I’ll make the wenches bibs and tuckers,
 And teach the boys to ride a cock-horse ;
 And often as the little wretches
 Shall daub their petticoats or breeches,
 There’s flinkam flankam o’er my knee ;
 Good L——d, how pretty it will be.
 Your former spouse—that’s high enough—
 Your chastity—mere idle stuff.
 Think you would he regard what past,
 He mind ! he kifs where I sat last.
 If you’d a sweetheart, would that fret him ?
 Or what suppose it did—why let him—
 Aye, fret your guts to fiddle-strings,
 Old Buck, we shall not mind these things.”

The scene between Juno and Venus is thus described,

“ You nasty, lousy, black-guard pufs,
 Ar’n’t you asham’d to go on thus ?
 There’s you, ye brimstone, and your stupid,
 Half-gotten, purblind bastard Cupid,
 Have trounc’d between you one poor woman ;
 A mighty knack, indeed—but come on,
 I’ll singly do’t, by all I hold dear,
 Before I’m half a minute older.—
 It don’t require a witch or wizard,
 To find what sticks in your old gizzard ;
 Your fears about those Phrygian cubs
 Have given you the mulligrubs.
 But tell me whither all this tends,
 Come, gi’s your daddle, and be friends ;
 Now what if, to compose all strife,
 I give my Dido for a wife
 To your Æneas—if you like it,
 Say, ’tis a bargain, and we’ll strike it.”
 The other, laughing in her sleeve,
 Perceiv’d her drift, but made believe

As tho' she thought the dame had done her
A most prodigious deal of honour.

" They must, quoth she, be blockheads who
Would go to fifty-cuffs with you ;
I'd ten times rather any day
Go twenty miles another way ;
I verily believe Old Scratch
Himself would hardly be your match ;
But can we bring about the plan ?
For G—d knows whether your good man
Will like the Trojan folks should couple
And mingle with your Tyrian people ;
Tho' if he's fromple, may be you
Know how to make him buckle to."—

" Who he, my dear ? let me alone ;
He dare not say his soul's his own.
My stars ! should he pretend to preach,
I'll make him scratch where 't does not itch."

It is but justice to own, that we have selected those passages of this work where the parody is tolerably close.

XIV. *The Bard. A Pindaric Poem, by Mr. Gray. Translated into Latin Verse. To which is prefixed a Dedication to the Genius of Antient Britain.* 4to. 1s. Wallis.

MR. Gray's Ode is animated with an uncommon spirit of lyric enthusiasm. The transitions are sudden and impetuous ; the language full of fire and force ; and the imagery carried, without impropriety, to the most daring height. His translator has therefore undertaken a very difficult task : how he has performed it, the reader will perceive by his copy of the following terrific image of the Bard.

' On a rock, whose haughty brow
Frowns o'er old Conway's foaming flood,
Rob'd in the sable garb of woe,
With haggard eyes the poet stood ;
(Loose his beard, and hoary hair
Stream'd, like a meteor, to the troubled air)
And with a master's hand, and prophet's fire,
Struck the deep sorrows of his lyre.
' Hark, how each giant-oak, and desert cave
' Sighs to the torrent's awful voice beneath !
' O'er thee, oh king ! their hundred arms they wave,
' Revenge on thee in hoarser murmurs breathe ;
' Vocal no more, since Cambria's fatal day,
' To high born Hoel's harp, or soft Llewellyn's lay.'

' Jugo

' Jugo, feroci quod minax cacumine,
 Amni sonantis imminet Conovii *,
 Vestitus atro tegmine, et torpentibus
 Oculis dolore, vates adstitit senex ;
 (Impexa barba, canitiesque horrida
 Fluxêre inane turbinis ludibrium)
 Animoque præfago, et furore magico
 Querulam percussit lyram.
 ' Fallor, an illa comis latè frondentibus ilex,
 ' Hæc resonis spelunca cavis, miserabile quiddam
 ' Ad vada suspirant ? tibi centum hæc brachia jactat
 ' Indignata, tibi pœnas, Rex improbe, poscit.
 ' Amplius haud Hoëli numeros, haud dulce, Llewellyn,
 ' Barbiton illa tuum patriis imitabitur antris.'

The following imagery in the original—

' Stream'd, like a meteor, to the troubled air'—is very faintly and imperfectly expressed by, fluxêre inane turbinis ludibrium. The 'giant oak' suggests no idea, but what is consistent with every attendant circumstance, the *frowning* rocks, the *desert* cave, the *sighing* trees, the *awful* voice of the torrent, the *mourning* mountains, &c. *Comis latè frondentibus* is therefore too pleasing a picture to be admitted into this scene of horror, misery, and desolation.

Yet, notwithstanding these, and some other imperfections of this nature, there is great merit in this translation.

XV. *The Latin Odes of Mr. Gray, in English Verse, with an Ode on the Death of a favourite Spaniel.* 4to. 1s. Ridley.

THIS pamphlet contains translations of the following odes, published in the *Memoirs of Mr. Gray*: An Ode occasioned by Mr. West's Removal from the University to the Temple, in 1738; an *Alcaic Stanza* on the Sympathetic Tear; an Ode 'Ad C. Favonium Zephyrinum,' [Mr. West] written from Rome, after the author's return from the cascades of Tivoli; an Ode written at the Grande Chartreuse; and, lastly, an Ode by the Translator on a favourite Spaniel, belonging to Mr. Walpole, which was killed by a wolf. See Gray's *Memoirs*, Sect. 2. Let. 10.

The *Alcaic Stanza*, which the reader will find in our Review for June 1775, is thus translated:

Fountain of tears, whose softer mine
 Treasures the soul of source divine,
 He, pious maid, is ever blest'd,
 Who feels thee flowing through his breast.

* Vide Camden's *Britannia*.

There is a confusion of images in the first line; and an absurdity in the idea of a 'maid flowing through the breast.' The translator has indeed followed the original: but, if we are right in our conjecture, the word should not have been *nympha*, but *lympa*. See the Review abovementioned.

A Latin version of Gray's Welch Bard was published some time since by the translator. These pieces are intended as testimonies of respect for the memory of the late Mr. Gray. In general they are tolerable copies of the original compositions. But in some instances, we apprehend, the former and the latter convey different ideas. We submit the following stanza to the author's consideration.

Sæpe enim curis vagor expeditâ
Mente; dum, blandam meditans Camœnam,
Vix malo rori, meminive seræ
Cedere nocti.

Malo rori seems to mean the dews of the evening: those of the morning are never perhaps called *mali*.

Our author thus renders the stanza:

Full oft with step devoid of care,
I brush the dew, to meet the fair,
To meet her ere Aurora's light,
Nor quit her 'mid the gloom of night.'

The translator distinguishes himself by these initials, E. B. G.

XVI. *Dissertations Moral and Philosophical, on natural and revealed Religion. To which are added, Expositions on select Passages of Scripture, and other Discourses. By the rev. Dan. Turner, A. M. 8vo. 4s. sewed. Hay.*

THIS work consists of theological essays, expositions, and sermons. In the essays the learned and ingenious author endeavours to demonstrate the existence, the unity, and the providence of God, the immortality of the soul, the necessity of a divine revelation, the truth of the Mosaic and Christian dispensations, &c.

These Dissertations are intended to give the reader a general view of the principles and evidences of natural and revealed religion. The author seems to have written them for the immediate instruction of his congregation; and probably delivered them, in separate discourses, from the pulpit; as he has rather endeavoured to give a concise representation of the arguments, which have been advanced by others, than to throw any new light upon the subject.

* See Crit. Rev. vol. xxxviii. p. 474.

The Expositions consist of an explanation of the 23d Psalm, and the 3d chapter of Genesis.

We are sorry to find the author casting the following reflection on the *religious principles* of a man, who has written a more valuable treatise on Original Sin, than all the Calvinists that ever existed.

‘ The celebrated Dr. Taylor has wrote [written] an elaborate treatise, to prove that it was only ejection from the blissful bowers of Paradise, and subjection to temporal death. His arguments have been fully confuted by the learned and pious Mr. Edwards, late principal of Jersey College. The dignity of a Lawgiver must always sink, where neither rewards nor punishments are adequate: the utility of any law much depends upon the propriety and strength of its sanctions. Though the Almighty, therefore, should have preserved man immortal, in case of obedience, yet temporal death, to one formed of the clods of the valley, seems a penalty inadequate to the majesty of the Divine Lawgiver, to the importance of the benefits stipulated, and to the guilt of the offender: in fine, we will venture to declare him not a *true Christian*, who understands it not as also implying death spiritual and eternal.’

According to Dr. Taylor’s hypothesis, the penalty, our author thinks, was ‘ inadequate to the majesty of the divine Lawgiver, to the importance of the benefits stipulated, and to the guilt of the offender.’ The doctor supposes, that by the first transgression ‘ Adam and his posterity were subjected to sorrow and labour, and to that death, or loss of life, which might never have been followed with a resurrection, or revival, had not God in Christ provided, that mankind should be made alive again at the last day,” p. 25.—If our author does not think this a sufficient penalty, he must adopt the doctrine maintained by the Assembly of Divines, “ that the fall of Adam has made all mankind justly liable to the most grievous torments in soul and body, without intermission, in hell-fire, for ever:” but surely this is a notion, not only destitute of all foundation in scripture, but extremely derogatory to the character of the great and good Parent of the Universe!

These Expositions are followed by two sermons on Rev. iii. 21. “ To him that overcometh will I grant to sit with me in my throne, &c.

The author informs us, that if these Dissertations meet with a favourable reception, he intends to publish Expositions on the most interesting passages in the history of Abraham, Jacob, Joseph, Moses, Samuel, and our Saviour.

FOREIGN ARTICLES.

XVII. *Memoirs of the Laplanders in Finmark, their Language, Manners, Customs, and former Paganism, &c. (continued from p. 397.)*

CHAP. XII. Besides their reindeer herds, the Laplanders keep some cows, goats, and sheep. The wild beasts abounding in Finmark are an immense number of reindeer, hares, bears, wolves, foxes; three species of martens, gluttons, beavers, fish-otters sometimes domesticated, as it were, and trained to fish for their owners; squirrels, ermines, rats, &c. The mountains and coasts swarm with a great variety of land and water-fowl, and birds, some of them affording good or delicate food, others valuable for their down.

Ch. XIII. Neither is the sea less abounding in amphibious animals, and a variety of large and small fish.

Ch. XIV. The few manufacturers among the Laplanders are employed in providing cloaths and furniture, and display a considerable degree of skill and ingenuity.

Ch. XV. Of their customs, we will only remark, that they are used to present each other, and their magistrates, missionaries, &c. with cheese, butter, hares, fish, meat, down, &c. in return for which they receive beer, mead, tobacco, pepper, ginger, &c. When they feel pains in their arms or feet, they bind the affected part with cords as tight as possible, and hold it to a fire-brand till the skin bursts. Their wealth, especially their cash, they conceal so carefully, that their heirs can never hope to discover the hoard, the place where it is deposited not being revealed, even at the owner's death. The motive for so doing is said to have once been assigned by a wealthy Swedish Laplander, who on his death-bed confessed, that he so carefully concealed his hoard, lest after his death he should want a livelihood.

Ch. XVI. Intermarriages between Laplanders and Norwegians are very rare. When love warms the heart of a Laplandish swain, his nearest relations attend him to the family of his mistress, with offerings of brandy and other trifles, to recommend his vows and proposal to their attention. On arriving at her residence, all his relations enter, except the anxious respectful lover, who at an humble distance waits near the door for the event; with what shiverings, palpitations, and throbbings of heart during this awful crisis, they, whose fate has ever depended on the smile or frown of a mortal goddess, or on the prudence or humours of her friends, will best conceive. Yet their commiseration for the poor Laplander will quickly cease with his anxious suspense; for the arbiters of his destiny are too wise or too good to waste his time in painful uncertainty; his proxy soon brings it to a final determination, by presenting the maid's father with a cup of brandy: as the parent either declines or tastes the brandy, the proposal is understood to be rejected or accepted. In the latter case the proxy hands the cup to the mother and the other relations, begs leave to demand the maid in form for the absent bridegroom; and then addresses the venerable assembly with a speech as pompous and elegant as his language can admit, or his genius suggest, but with the greater confidence, as his auditors have already drank success to his eloquence. We heartily regret that we find no specimen of a Laplandish harangue on this occasion inserted by our author.

The bridegroom is at length called in, and, on finding his suit approved, delivers his presents to the bride, to her parents, and the rest of the assembly, promises them new cloaths, and soon after retires with his retinue. One of their customs, however, seems to hurt the generous delicacy of Laplandish lovers: if after the espousals the parents of the bride happen to repent, and break off the match, they are to refund all his presents, and even the brandy drank at the espousal.

On his visiting journeys to his bride, the bridegroom celebrates her charms in extemporary love songs, that have one merit at least, both their poetry and their music being of his own composing. On meeting her he treats her with brandy; the nuptials are celebrated with great temperance and sobriety: the bridegroom entertains his guests with a soup, roasted mutton, and mead; after which people of property make the bride some present in money or reindeer, &c. and each retires to his own home. This grandest festival in their life is not accompanied by any music either vocal or instrumental. With all his pains, M. Leem could never succeed to teach them the plain, simple melody of an hymn. Their awkward manner of singing he ascribes to the harsh and uncouth accent of their language. A stranger hearing one of their love-songs, without seeing the enamorado, might possibly mistake it for a caterwauling. After the nuptials, the young couple stay one year with the wife's parents; receive then a small portion, and set up for themselves.

Ch. XVII. Their pastimes, games, and exercises are wrestling, a kind of ball-playing, &c. all of them harmless, and chiefly calculated for strengthening their bodies, or keeping them warm.

Ch. XVIII. The most fatal of their diseases is the small-pox, which has of late years been imported by a foreigner to Bergen, and thence spread to the farthest North. Their internal diseases they are said to cure by a draught of warm blood of wild reindeer, or of sea-dogs. Their dead are without any ceremony buried by their nearest relations; and among them the greatest miser might die without grudging the expence of his funeral.

Their boys are at their birth presented with a reindeer cow, and all her calves are reared for his benefit. Thus his property increases with his years; and is after the parent's death consigned to him before the inheritance is shared among the children.

Ch. XIX. & seq. contain a tedious account of the idolatry and superstition of the ancient Laplanders; and the work concludes with an account of the settlement, instructions, sufferings, and success of the missionaries in Lapland. Their first apostle here recorded was Eric Bredal, bishop of Drontheim in 1643—1672. The continuation of his labours was afterwards neglected till 1714, when the government settled a few missionaries among all the Danish Laplanders, whose instructions are pious and plain, and whose success is answerable to their piety. As to the author's repeated lamentations on their dreadful sufferings from cold and smoke in the Laplandish cottages, we hope, that as, by Mr. Leem's own account, the country abounds in wood for rafters, planks, and fuel; and as its inhabitants have time and hands, and industry and docility enough to construct cabins, funnels, and doors, incomparably more healthy, snug, convenient, and equally fit to be transported on sledges; some more active missionary has since found means to remedy or alleviate those evils which M. Leem has contented himself with suffering and

XVIII. *Traité des Injures dans l'Ordre judiciaire : Ouvrage qui renferme particulièrement la Jurisprudence du petit Criminel.* Par M. François Dareau, *avocat au Parlement, &c.* 12mo. Paris.

UNDER "Injures" Mr. Dareau comprises all the various sorts of insults, whether oral or written, and offered by actions or by omissions. In this comprehensive sense, this subject, so generally and constantly interesting, had never yet been professedly treated by French writers : his plan has, therefore, the merit of originality, and in its execution he has contrived to join useful and judicious precepts with striking examples, curious and authentic anecdotes, of variety of matter, and a sprightliness of diction seldom to be met with in jurisprudential works.

In his preliminary discourse he observes, how very happy mankind would be, if they could banish insults from their mutual intercourse. Yet moral as well as physical evils are permitted for wise reasons. By banishing insults, and brutality, the practice of many of the noblest, hardest, and most amiable virtues, patience, magnanimity, &c. would be precluded.—When he considers a good reputation as the *most precious and valuable of all goods* ; we are at a loss what rank he would assign to a good conscience ; to mental and corporeal health, &c. and think it as dangerous an error to over as to under-rate the real value of an enjoyment so precarious, as to depend upon the variable opinions of men, influenced by numberless prejudices and passions.

From a striking delineation of the various evils produced by insults, Mr. Dareau proceeds to the care incumbent on magistrates to repress and punish them.

This work is methodically divided into chapters, and subdivided into sections and paragraphs. He first treats of the various species of insults ; of these offered to the public at large by vitiating principles and offending good manners ; and then comes to insults offered to individuals ; to clergymen, gentlemen, lawyers, magistrates, and men of learning, to whom, like Plato, he assigns the first rank, after magistrates, in the state, since laws alone are by no means sufficient for procuring, insuring, and improving the happiness of society ; and since it is to the learned by whom we are taught the rights of humanity, the love of virtue, our true and real interests ; and to artists that mankind are indebted for all the pleasures and all the conveniences of life. He, therefore, observes that magistrates and learned men ought to be peculiarly protected from insults ; laments the public hostilities by which the latter unfortunately, but too frequently, harass and degrade each other's reputation ; wishes for peculiar tribunals to judge of literary offences : but, as such an establishment will hardly ever be made, he advises insulted writers to bring their complaints before the ordinary magistrates, and relates a variety of curious literary anecdotes and instances of law-suits between writers.

Another species of insults that attract his peculiar attention, are those offered to the character of the fair sex, who, "excluded as they are from dignities, employments, &c. confine all their ambition to an husband, who is to be both their honour and happiness, &c."

After treating insults, according to the quality of the persons to whom they are offered ; he considers them according to the relation which they bear to each other : and hence takes occasion for speaking of insults between husband and wife, parents and children, lords and vassals, &c.—remarks the characteristic difference of a grave or slight offence ; the several species of law-suits by which

they may be tried; points out who is or is not allowed the remedy of the law; and what excuses may be made by the defendant.

This useful and entertaining book concludes with an account of the reparation of forced or wanton insults; of the order of proceedings, and of the execution of the sentence.

FOREIGN LITERARY INTELLIGENCE.

19. *Nouveau Dictionnaire raisonné de Physique, et des Sciences Naturelles. Par une Société des Physiciens. 2 Vols. 8vo. Paris.*

ONE of the most valuable of the many Dictionaries published in France.

20. *Histoire des Papes, ou Souverains Pontifes qui ont Siégé à Avignon, pendant 119 Années, aux Treizieme & Quatorzieme Siecles. 4to. Paris.*

This work appears to be interesting both for the ecclesiastical and civil history of the 13th and 14th century.

21. *Experiences et Observations sur les defrichemens. Par M. le Dofseur, des Sociétés d'Agriculture de Rennes, &c. 4to. Lambale.*

Mr. le Dofseur was, by a learned magistrate, entrusted with the care of improving large tracts of waste lands; and in the present practical and useful account of experiments, continued, varied, considered, and compared, for eight years, he appears worthy of the confidence of his employer.

22. *Traité de la Connoissance générale des Grains et de la Mouture par Economie, &c. Par M. Beguillet. 2 Vols. 8vo. Paris.*

This work was originally undertaken by Mr. Bertin's orders, and is a very instructive and capital performance.

23. *Elémens de Fortification contenant la Construc-tion raisonnée des Ouvrages de la Fortification, &c. avec un Plan des principales Instruc-tions pour former les jeunes Officiers dans la Science Militaire. Par M. le Blond. Septième Edition, &c. 8vo. with 37 Cuts. Paris.*

This edition of these classic Elements of Fortifications has been considerably improved. It contains, first, the mathematical institution of the late duke of Burgundy: a preface; an account of the several subjects that ought to be taught in a mathematical academy calculated for the instruction of young military gentlemen; a discourse on the usefulness of fortresses. The elements themselves, are divided into four parts; of which the first treats of whatever belongs to the compass of fortresses: the second, of the out-works constructed beyond the ditch for the increase of the defence: the third gives an account of the principal systems of fortification from Errard, an engineer under Henry IVth. to baron de Coehorn: the fourth part is entirely taken up with irregular fortification. The work concludes with a concise dictionary of technical terms, and a very judicious and useful index.

24. *Abrégé Chronologique de l'Histoire de Lorraine. 2 Vols. 8vo. Paris.*

This abstract of the history of Lorrain is written on the same plan as president Henault's Abstract of the History of France; and one of the best imitations of that celebrated work. The first volume contains the history; the second, a topographical dictionary of the places, rivers, &c. of the dukedoms of Lorrain and Bar.

25. *Beschreibung des Herzogthums Steyermark, von Aquilin Julius Cæsar. A Description of the Duchy of Styria. 2 Vols. 8vo. Grätz. German.*

The first volume contains an indifferent and tedious account of the city of Grätz; the second, a minute description of the whole duchy of Styria in general. In the whole country the author enumerates 20 towns, 95 boroughs, 111,000 houses; and its actual ordinary revenues are said to amount to 1,100,000 florins.

26. *Institutiones Stili Historici, Curtii et Livii.—Auctore R. P. Anselmo Defing, Ord. S. Benedicti. Editio Quinta. 8vo. Augustæ Vindelicorum. (Augsburg.)*

A formal treatise of rhetoric, chiefly illustrated by examples drawn from Q. Curtius and Livy; designed for the use of grammar-schools.

27. *Entwurf wie eine Geschichte nach gründlichen Regeln zu schreiben. A Plan for writing History, according to solid Principles. 8vo. Augsburg. German,*

Ill digested, and indifferently written.

28. *Anacréon, Citoyen. 8vo. Paris.*

To this easy and agreeable poem are subjoined, *Reponse de Ninon à un Comte Russe*; and an Epistle to the Moon, which seems to be none of the best sublunary performances.

29. *Essai sur l'Histoire Naturelle de Saint Domingue, avec des Figures en Taille-douce. Par le P. Nicolson, Religieux Dominicain. 8vo. Paris.*

The subjects of this useful work are placed in their alphabetical order. Its merits are, truth, plainness, accuracy, and perspicuity.

30. *Table générale des Recherches Critiques, Historiques et Topographiques sur la Ville de Paris, depuis ses commencemens jusqu'à présent. Par M. Jaillot, Géographe Ordinaire du Roi, &c. 8vo. Paris.*

As the work itself has several times been mentioned in our Review, we take notice of its general index, to which the author has subjoined his corrections and improvements, to all the preceding numbers; and his answers to some critical letters on his works; which already contains the completest and most accurate account of the city of Paris, and will be yet more agreeable to its readers, when the corrections and improvements will, in a future edition, be inserted in their proper places.

31. *Lettre et Reflexions sur la Fureur du Jeu, aux quelles on a joint une autre Lettre Morale. Par M. Du Saulx, &c. 8vo. Paris.*

The dangers, misfortunes, injustice, and baseness inseparable from a passion for gaming, are here exposed and displayed with zeal and energy. The second moral letter gives a pathetic description of the death of an honest man; and this small and useful collection concludes with advices to a young man dissatisfied with his first entrance into the world.

32. *Fragmens de Tactique. 4to. Paris. With Cuts.*

Containing instructive memoirs on artillery; on military technical terms; and a scheme of instructions for the evolutions of infantry.

33. *Guillaume; en X. Chants. Par M. Bitaubé. 8vo. Amsterdam.*

An epic poem on the founder of the Dutch republick, written in prose, in the manner of Gessner's death of Abel; but rather overladen with poetical pictures.

34. *Exposition de l'Histoire de France depuis le Commencement de la Monarchie jusqu'à la Paix d'Aix la Chapelle, sous Louis XV. en 1748.* Par M. Cavaillon. 12mo. Paris.

The author of this new abstract of the history of France, for the use of youth, has given a recapitulation of the history begun by Messrs. Velly, Villaret, and Garnier; of Mezeray, Daniel, and Voltaire. Its contents are well chosen, and its diction correct and elegant.

MONTHLY CATALOGUE.

P O L I T I C A L.

35. *Septennial Parliaments justified.* 8vo, 1s. Wilkie.

THE advantages alledged by this writer to result from septennial parliaments, in preference to triennial, may be reduced to the following three heads; viz. a great saving of time and labour to the people, the loss of which, occasioned by the avocations attending more frequent elections, would prove detrimental to commerce; a saving of expence to the candidates and constituents; a less embarrassment to government than if the democratical part of the constitution exercised greater influence than at present. Political theorems admit with difficulty a sufficient degree of demonstration, and different opinions will therefore always be entertained on subjects of this nature. The most unerring rule of determination is the testimony of experience, when such can be clearly evinced.

36. *Considerations upon the Question, What should be an honest Englishman's Endeavour in this present Controversy between Great Britain and the Colonies?* 8vo. 1s. Wilkie.

To the question expressed in the title-page, the author's reply is, 'that Great Britain may prevail.' That his readers may be induced to join with him in this opinion, he enters upon a particular consideration of the subject; first specifying the reasons on which his own answer is founded, and afterwards examining the validity of those that may be urged in support of a different determination. It cannot be expected that we should meet with new arguments in a dispute which has been so minutely contested; tho' the author conducts his enquiry in a sensible, candid, and perspicuous manner, and fully evinces the propriety of the answer given to the interrogation.

37. *A View of the several Schemes with Respect to America.* 8vo. 1s. Owen.

After enumerating the various schemes that have been proposed for terminating the dispute with America, which are no less than sixteen in number, the author of the pamphlet proceeds to examine their several merits, and determines in favour of the plan suggested by Mr. Burke, as the most simple, comprehensive, and effectual. The View which he takes of those schemes is wide, and clearly delineated; but his objections have

not

not always such a degree of validity as to acquit him of predilection in favour of that which he would adopt.

38. *Some Reasons for approving the Dean of Gloucester's Plan of separating from the Colonies.* 8vo. 6d. Conant.

An ironical amplification on the 'advantages which would accrue to Great Britain by a total separation from her colonies, according to the proposal of Dr. Tucker; to which the author subjoins, in the same strain, the additional proposal of a separation likewise from Ireland.

39. *A Short Hint, addressed to the Candid and Dispassionate on both Sides the Atlantic.* 8vo. 6d. Almon.

It is almost sufficient to observe of these few pages, that the author acknowledges them to be 'the result of a young imagination.' That faculty of the mind can have no authority in the determination of political controversies. But the truth is, we meet not here with any sentiment that seems to be derived either from the imagination or judgment. This *Hint*, if such it may be called, contains nothing more than a summary recital of the transactions respecting the stamp-act, and an exhortation to both parties to adopt conciliatory measures.

40. *Seasonable Advice to the Members of the British Parliament concerning conciliatory Measures with America; and an Act of perpetual Insolvency for the Relief of Debtors.* 8vo. 1s. Bew.

This author endeavours to persuade to conciliatory measures with America upon the principles of policy, humanity, and necessity; and to an act of insolvency upon the two former of these considerations. He appears from the style of the production to be a juvenile writer, and though on that account his admonitions may be regarded as of little weight, the benevolent sentiments on which they are founded entitle them to a candid reception.

41. *Considerations upon the different Modes of finding Recruits for the Army.* 8vo. 6d. Cadell.

Two modes of finding recruits for the army are here considered. The one is, by additional companies to the old regiments, and the other, by new corps to be commanded by men of family and estate, who have great influence in the parts of the country where they reside. The author endeavours to shew, from various reasons, that the latter of these modes is by far the most advantageous to government, and afterwards answers some objections which may be made to his opinion.

42. *Address to the Public, setting forth, amongst other Things, a Case of unlawful Imprisonment, &c.* 4to. 1s. Bew.

In November 1774, we reviewed a pamphlet entitled, 'The Necessity of limiting the Power of the Practitioners in the several Courts of Justice; and of making effectual the Law for taxing the Bills of Attorneys and Solicitors.' It was, we are now informed, the production of Mr. Mawhood, the author of the present Address, and the person whose imprisonment is here

represented as a violation of public liberty. In cases of this kind, the legislature are properly the tribunal to which the appeal is made; and to them therefore we submit the consideration of Mr. Mawhood's complaint.

P O E T R Y.

43. *Poetical Essays on several Occasions.* By the rev. William Cooke, A.M. 4to. 5s. sewed. Smith.

These Essays consist of a variety of original pieces, with a few translations from Bion, Moschus, and Anacreon, and the Cuckow and Nightingale, modernized from Chaucer. Those derived from Mr. Cooke's own invention are chiefly inscribed to one or other in the family of the marquis of Tweeddale, for whom the author appears to have a particular attachment and esteem. The compositions in general are in a moral, congratulatory, or elegiac strain, abounding with sentiments that cherish the love of virtue, and flowing in agreeable versification.

44. *On Illicit Love. Written among the Ruins of Godstow Nunnery.* By John Brand, A.B. 4to. 1s. 6d. Wilkie.

The spot where this poem is said to have been written is the burial-place of the famous Rosamond, mistress of Henry II. whose history has afforded subject for various productions both of the amorous and elegiac kind, but never any in which the criminality of an unlawful passion is more forcibly exposed, or chastity recommended in a warmer strain of poetry, than what now lies before us. The author appears to be inspired with all the enthusiastic ardour which the scenes of memorable transactions are apt to excite in the imagination. The sentiments are glowing and just, the imagery is animated, and the poem is in general beautiful, pathetic, and moral.

45. *Elegiac Verses to a young Lady on the Death of her Brother.* By M. M. Robinson. 4to. 1s. Johnson.

We are told, in an advertisement, 'should this first essay of an early muse escape the severity of censure, it will, probably stimulate the author, on a future occasion, to submit something to the public, which, he flatters himself, may more justifiably invite their attention.' After so ingenuous a deprecation of criticism, to exercise it with rigour would be uncandid. It affords us pleasure, however, to acknowledge, that, in granting the author's request, we are influenced by a consideration more honourable to his fame, and our own justice, than if we were actuated by a regard to lenity alone. As 'the first essay of an early muse,' these verses are not void of merit.

46. *Duelling: a Poem.* By Samuel Hayes, M.A. 4to. 1s. Doddsley.

This Poem obtained Mr. Seaton's reward for the year 1775, in the University of Cambridge. The several productions of those who are candidates for prizes of this kind being judged of comparatively, the determination of the tribunal by which they

they are examined, cannot be construed into a positive approbation of that to which they assign the superiority. This poem, however, possesses real, as well as relative merit. It is written in blank verse, and exposes the folly and enormity of duelling, in a style both pathetic and elevated,

47. *Asmodeus*. 4to. 1s. Wilkie.

A satirical effusion against the author of a dramatic piece, the representation of which was prohibited last summer by the lord chamberlain. However suitable the motto of the poem (*Stans pede in uno*) may be to the person to whom it is applied, we think it no less descriptive of the present satirist, who, if we may judge of his talents from these verses, bears a striking resemblance of Lucilius.

48. *An heroic Epistle to the Right Hon. the Lord Craven*. 4to. 1s. Wheble.

A satirical reproof to his lordship, said to be written on his delivering the following sentence at a late county-meeting. "I will have it known there is respect due to a Lord." We are sorry that lord Craven should have occasion to demand a tribute which ought rather to be paid voluntarily than arrogated; but if even a nobleman's presence cannot always procure him becoming respect, a polite deference to his rank is yet less to be looked for in anonymous productions from the press; in which an author may indulge his humour for raillery, without incurring the danger of a prosecution for the crime of *scandalum magnatum*.

D R A M A T I C.

49. *Bon Ton; or High Life above Stairs, a Comedy, in Two Acts*. 8vo. 1s. Becket.

In this little drama the licentiousness of manners among the more fashionable part of the world is described with peculiar address. While the dialogue is supported with vivacity, and the sentiments are strongly characteristic, the pleasure of the spectator is increased by interesting and natural incidents, and he beholds in Sir John Trotley the portrait of an agreeable old humourist, full of honest indignation at the prevailing immorality of the times.

50. *May-day: or, the Little Gipsy. A Musical Farce*. 8vo. 1s. Becket.

As an apology for this production, the author informs his readers that it was merely intended to introduce the *Little Gipsy* to the public, whose youth and total inexperience of the stage made it necessary to give as little dialogue to her character as possible, her success depending wholly upon her singing. We very readily make an allowance for the defects of a dramatic piece, when the author's invention has been circumscribed by a regard to any particular circumstance; and notwithstanding this disadvantage, it must be acknowledged that the rural characters

acters delineated in the May-day are calculated to afford entertainment. With respect to the *Theatrical Candidates*, in which the emblematical personages introduced by Mercury, are, Harlequin, Tragedy, and Comedy, it is a fanciful display of their several pretensions to superiority, exhibited in heroic measure, intermixed with songs.

M E D I C A L.

51. *A Letter to Lord Cathcart, concerning the Recovery of Persons drowned and seemingly dead.* By Dr. William Cullen. 8vo. 1s. 6d. Murray.

This Letter appears to have been written in consequence of lord Cathcart's having asked the author's opinion relative to the recovery of drowned persons. Dr. Cullen sets out with observing, that, from the nature of things, such persons are more generally in a recoverable state than has been imagined. To evince the truth of this proposition he remarks, that in men, and other animals, life does not immediately expire upon the cessation of the action of the lungs and heart, and the consequent stagnation of the blood. That though the functions of the arterial system are necessary to the support of life, the living state of animals depends not upon the exertion of those alone, but principally upon a certain condition in the nerves and muscular fibres, by which they are sensible and irritable, and on which the action of the heart itself is dependent. This condition therefore he considers as the vital principle in animals; observing, that as long as it subsists, or can be restored to its activity and vigour, while the organization of the parts remains entire, there is a possibility of the functions of life being revived, even though they have ceased a considerable time. The precise period, however, to which such a condition may extend, he pretends not to determine; but he concludes from analogy, that it may subsist very long, and appeals, in support of this inference, to the many well-attested facts of the recovery of drowned persons who have been some hours in an apparent state of death.

The author further observes, from the dissection of drowned men, and other animals, that very often the water does not enter into the cavity of the lungs, nor even into the stomach, in such a quantity as to prove prejudicial; and that, in most cases, no hurt is done to the organization of the vital parts. From these considerations he thinks it probable, that the death which ensues, or seems to ensue in drowned persons, is entirely owing to the stopping of respiration, and the consequent cessation of the blood's motion, whereby the body loses its heat, and with that the activity of the vital principle. But as this heat and activity are in many cases recoverable by various means, the endeavours to effectuate a renovation of the functions of life ought never to be too early abandoned.

Dr.

Dr. Cullen then enters into a detail of the means to be employed for the recovery of drowned persons, in which he recommends a practice supported by the principles of physiology, and suggests several useful expedients.

Annexed to this letter is the copy of a paper presented to lord Cathcart, president of the board of police in Scotland, concerning the recovery of drowned persons; accompanied with the plan of an advertisement for introducing to that part of Great Britain the practice of endeavouring to restore them to life; and an extract from the Journals of the same board, specifying the several articles that constitute a proper apparatus for the purpose, with the price of each, and the names of the persons by whom they may be furnished. The great attention discovered by the board of police in a matter of so much importance, deserves to be applauded, and it is to be hoped, that their humane endeavours will be productive of salutary effects.

52. *An Essay on Gleets.* By J. P. Marat, M. D. 4to. 1s. Williams.

The author of this Essay, who, from his inacquaintance with the English language, as well as his own acknowledgement, may be known to be a foreigner, disapproves of the usual practice in treating gleets, on various accounts. The first defect he mentions is the hardness of the common suppurative bougies, and the next, a want of degradation in their suppurative virtue. He also condemns the application of desiccative bougies, while the suppuration is still abundant; and the method of applying the remedy to the whole superficies of the urethra, when the ulceration is only in some parts. He afterwards delivers his own mode of administering bougies, which he assures us has proved successful in the space of some weeks, when those of Darran, and others, had been used without any advantage. We entirely agree with this gentleman respecting the propriety of bougies being endowed with different degrees of suppurative virtue, and likewise of abstaining from too early a recourse to those of a desiccative quality; but it is difficult to imagine, that the remedy can be conveyed with certainty to the diseased part, when only a particular portion of the bougie is charged with the topical application.

D I V I N I T Y.

53. *The Scotch Preacher; or, a Collection of Sermons.* By some of the most eminent Clergymen of the Church of Scotland. Vol. I. 12mo. 3s. Cadell.

This publication contains eight Sermons on the following subjects, by some of the most eminent preachers in Scotland: viz. The Nature and Tendency of the Ecclesiastical Constitution in Scotland, by Mr. Bonar; Times of public Distress; Times of Trial, by Dr. Withart; the Importance of Religious Knowledge to the Happiness of Mankind, by Dr. Blair; the Situa-

Situation of the World at the Time of Christ's Appearance, by Dr. Robertson; the Nature, Reasonableness, and Advantages of Prayer, by Dr. Leechman; Ministers of the Gospel cautioned against giving Offence, by Dr. Erskine; the Gospel preached to the Poor, by Dr. Cuming; the Folly, Infamy, and Misery of unlawful Pleasure, by Dr. Fordyce. These discourses have been separately published some years; and several of them, especially those of Leechman and Robertson, have been received with general approbation.

The plan, which, the author says, he has chiefly in view, is to publish annually a Volume of Sermons on Practical Subjects, which have not been printed before, composed by the clergy of the church of Scotland. Manuscripts of this kind, sent to the editor, are to be submitted to the inspection of some judicious divines; and those which receive their approbation will be inserted in this collection.

54. *A Vindication of the Freedom of Pastoral Advice: a Sermon, preached at Nantwich, by John Smith, A. B. Rector. Small 4to. 6d. Crowder.*

The text to this discourse is Gal. iv. 16. *Am I therefore become your enemy, because I tell you the truth?* From these words the author takes occasion to shew, that the clergy are under indispensable obligations, arising from the nature of their office, the injunctions of scripture, the strictness of their ordination-vows, &c. to speak the truth fully and fairly to their hearers.— A plain, useful sermon.

55. *The Providence of God manifested in the Rise and Fall of Empires. A Sermon preached before the Judges of Assize and the University of Oxford, July 27, 1775. By George Horne, D. D. 8vo. 6d. Rivington.*

The author considers the rise and fall of some of the greatest empires; and from thence deduces these and the like observations:

“ Thus, by going into the sanctuary of God, we see the end of all human glory. There taking our stand, we behold the empires of the world passing swiftly by us, and vanishing away, to give place to that kingdom which shall endure for ever; while the Almighty, by suffering them to continue no longer than they served his designs, affords us sufficient ground to apply to all, his own declaration concerning one of them; “ For this cause have I raised thee up, to shew in thee my power, and that my name may be declared through all the earth.” The fate of empires being interwoven with that of religion, it pleased God to communicate to his servants the prophets, the secrets of his administration with regard to them; and the view which we have now taken of it demonstrates, that they are so many instruments in the hand of Providence, to execute it's designs of mercy or judgment on those who successively become the objects

of

of either, according to the uniform tenor of the divine œconomy, from the beginning to the end of time.'

This is a copious and interesting subject, not indeed very applicable to the occasion on which it was delivered; but highly worthy of contemplation at this crisis.

56. *Sermons on the Evidence of a Future State of Rewards and Punishment; preached before the University of Cambridge, by William Craven, B. D.* 8vo. 1s. 6d. Cadell.

This publication consists of five sermons on the evidence of a future state of rewards and punishments, arising from a view of our nature and condition.

The author treats the subject in a correct and masterly manner; rather in a metaphysical, than a popular strain. His arguments are rational and judicious; but they would have appeared to much greater advantage, if he had deduced them one from another, in a more regular series, drawn them at last to a point, and presented them to the reader in all their united splendor.

57. *British Constitutional Liberty. A Sermon, preached Nov. 5, 1775. By Caleb Evans, M. A.* 8vo. 6d. Buckland.

Mr. Evans endeavours to point out the excellency of the British constitution, and the infinite value and importance of our civil and religious liberty. He then shews, that we should be thankful for this inestimable blessing: that we should preserve it without violation, and guard against any abuse of it to the purposes of licentiousness. This is all extremely proper; but Mr. Evans goes deeper into our political controversies, and says: If any set of men 'should attempt to despoil those of their liberty, who have an equal right to it with ourselves, I should be ready, with an honest fervour, to expostulate with them, saying, Brethren, ye are called to liberty. Ye are not called to give your voices for the destruction of your brethren, though they should have erred! Ye are not called to appear as the patrons of popery, and absolute power, in any part of the world!'—As much may be said in favour of those measures, which our author condemns, some may think, that what he calls an honest fervor, would, in reality, be false patriotism, and an intemperate zeal.

58. *A Good Character better than a Great Fortune. A Discourse, preached in London, May 28, 1775. By Hugh Worthington, jun.* Small 8vo. 6d. Buckland.

There are many just sentiments, but, at the same time, an air of juvenility and affectation in this Discourse.

CONTROVERSIAL.

59. *A Short State of the Reasons for a late Resignation.* By John Jebb, M. A. 8vo. 6d. Crowder.

Mr. Jebb was rector of Homersfield, and vicar of Flixton, in the diocese of Norwich; but resigned these livings in September last. In compliance with the suggestions of some respectable friends, who had seen the letter, he sent to his diocesan, previous to his resignation, he has in this publication stated his opinion more fully, respecting the particular point of doctrine, which occasioned this determination. The motives, upon which he acted, are explained in the following paragraph.

‘While I held preferment, it certainly was my duty to officiate in the service of the church. But conscious that my sentiments were diametrically opposed to her doctrines, respecting the object of devotion, the reading of these addresses was attended with very great disquiet. I therefore embraced that measure which alone seemed to promise me tranquillity. I am happy in finding it has answered my expectation. Having resigned my preferment, and with it having divested myself of the character of a minister of the Church of England, I have recovered that serenity of mind to which I had been long a stranger.’

Mr. Jebb expresses the warmest approbation of the general principle, on which Mr. Lindsey’s plan of a reformed liturgy is founded; and likewise of that specific ceremonial, which he has laid before the public, and continues to conduct with decorum and integrity, at his chapel in Essex-Street.

This pamphlet is sensibly and dispassionately written. The author does not attempt to enter into a controversy; but merely states the reasons, which induced him to relinquish his station in the church.

MISCELLANEOUS.

60. *The Royal Standard English Dictionary: in which the words are not only rationally divided into Syllables, accurately accented, their Part of Speech properly distinguished, and their various Significations arranged in one Line; but likewise by a Key to this Work, comprising the various Sounds of the Vowels and Consonants, denoted by typographical Characters, and illustrated by Examples, which render it intelligible to the weakest Capacity, it exhibits their true Pronunciation, according to the present Practice of Men of Letters, eminent Orators, and polite Speakers in London; upon a Plan perfectly plain, and entirely new. To which is prefixed, a comprehensive Grammar of the English Language.* By W. Perry, Author of the *Man of Business*, and *Gentleman’s Assistant*. 8vo. 3s. Wilkie.

This work is intended to serve the purposes of a spelling-dictionary, an expositor, and a directory in pronunciation.

It is hardly to be conceived what pains, the author has taken to ascertain the pronunciation of every syllable, having employed

ployed on some words twelve, and on others fifteen discriminating marks, or accentual characters : as, *vīs*, *ī-tā-tō-rī-āl*, *ūn-in-tēl'lig-ī bīl'ī-ty*.

Though in many critical cases he has pointed out that pronunciation, which analogy and euphony require, yet in several instances he has countenanced a vulgar mode of pronunciation. For example : *languor* and *languish*, the *u* not sounded, *language* pron. *languidge*, by some *languidge*, *myrrb* pron. *mur*, *myrtle* pron. *murtle*, *colonel* pron. *colnel* or *curnel*, *girl* pron. *garl* or *gal*, *pease-cod* pron. also *pescod*, *sociable* pron. *soshable*, *Jersey*, pron. *Jarisy* [by the same rule *Germany* must be pronounced *Garmany*] afterwards, always, &c.

This dictionary contains a great number of words, which are not to be found in others. But some of them, it will be said, are barbarous, unnecessary, or vulgar : such as, *accommodately*, *accompanable*, *accompanably*, *accourt*, *accroach*, *action-taking*, *opposeless*, *contraregularity*, *overlastingly*, *overmuchness*, *potheary*, *afesard* [*afraid* omitted] *jiggum-bob*. This however is a fault on the right side.

The labour, which the right position of thirty thousand accents has required, excites our admiration of the author's assiduity, and reminds us of the following epigram.

Si quem dura manet sententia judicis olim
 Damnatum ærumnis suppliciiisque caput,
 Hunc neque fabrili lassent ergastula massæ,
 Nec rigidas vexent fossa metalla manus :
 LEXICA contexat, nam cætera quid moror ? omnes
 Pœnarum facies hic labor unus habet. Scaliger.

61. *The Elements of German Grammar. By the rev. Mr. Wendenborne, Minister of the German Chapel on Ludgate-Hill. Dedicated by Permission to his Royal Highness the Prince of Wales. 8vo. 3s. Heydinger.*

‘ Finding, says the author in his preface, the English German grammars too prolix in the etymological part, and deficient in the syntax, I have endeavoured to abridge the former, and to render the latter more perfect ; having for this purpose consulted the best German grammarians.’ The present publication being intended for the theoretical part of a practical grammar, is promised where the rules here given are to be elucidated by extracts from the best German writers.

As German literature is at present of much greater consequence than is commonly apprehended, we join with the author in wishing, that it were more attended to, and that this Grammar may be an inducement and a help to the study of it ; for at present we know scarce any thing of it, excepting through the medium of French translations. To facilitate the business, it is entirely printed in common characters, only the German words are put in Italics.

62. *An Account of the Arguments of Counsel with the Opinions at large of Mr. Justice Gould, Mr. Justice Ashurst, and Mr. Baron Hotham, upon the Question, Whether Margaret Caroline Rudd ought to be tried?* 4to. 1s. 6d. Gurney.

The question here agitated is the only circumstance relative to Mrs. Rudd's Case, which can be regarded as interesting, or of any importance to the public. It is, Whether she ought to be tried for any forgery committed before the time that she was admitted as a witness by the justices of peace? By Mr. justice Gould this question is positively determined in the negative; but all the other judges have concurred in a different opinion.

63. *Law Observations relating to the Case of Mrs. Rudd.* 8vo. 1s. 6d. Bell.

In these Observations the opinion of Mr. justice Gould is maintained by a variety of arguments, for which, on account of the numerous citations of different statutes, we are obliged to refer our readers to the pamphlet.

64. *The Trial at large of Mrs. Margaret Caroline Rudd, at the Old Bailey, Dec. 8, 1775. Elucidated by such Matter as never before transpired. By Mr. Bailey, Barrister at Law.* 4to. 6d. Bell.

This account of the judicial process respecting Mrs. Rudd, is (*said to be*) written by the gentleman who was her counsel from her first commitment, and it may therefore be considered as authentic.

65. *The Case of Margaret Caroline Rudd, from her first Commitment to Newgate, to her final Acquittal at the Old Bailey. By a Barrister at Law.* 8vo. 1s. 6d. Bew.

The present narrative commences at a later period than the preceding, but treats more copiously of the trial.—From several circumstances in this publication, it appears that the author is a *very young barrister*, and little acquainted with the art of composition.

66. *The Campaign; or, the Birmingham Theatrical War: with a Review of the Conduct of the Rival Generals, and the Officers under their Command. By Simon Smoke'em, Timothy Touch'em, Christopher Catchpenny.* 12mo. 1s. Baldwin.

Birmingham never produced a counterfeit superior to this—in which the dulness and scurrility of Simon Smoke'em, Timothy Touch'em, and Christopher Catchpenny, are equally conspicuous.

* * Mr. Ch. Brand's Letter was omitted this Month merely for want of Room; but it will appear in our next Number.—Our good Friend Philologos, at York, may be assured we have not lost Sight of his Hints; and as we have in part discharged the Arrears he has placed to our Account, we hope he will indulge us with a little more Time, to strike a Balance.—The Lady's Letter complaining of Ill-treatment with respect to a Novel lately published, is received; and will be made a proper use of.

I N D E X.

- A.
- A**BRIDGEMENT of penal laws, 387
- Absolute* submission, the doctrine of, discussed, 324
- Abuse* of medicine, observations on the, 207
- Academy* (royal) of arts, inquiry into the rise and establishment of, 57
- Account* of the proceedings of the protestant inhabitants of Quebec, to obtain a house of assembly, 83
- of puerperal fevers as they appear in Derbyshire, &c. 123
- of the new Northern Archipelago, 227
- of the transactions between capt. Roach and lieut. Ferguson, 327
- of the arguments of counsel, and opinions of Mr. Justice Gould, &c. on the question, whether Mrs. Rudd ought to be tried, 488
- Addington's* abridgement of penal laws, 387
- Address* to the genius of Britain, 81
- (calm) to our American colonies, 305
- to the public, setting forth a case of unlawful imprisonment, 479
- Adventures* of Telemachus in English blank verse, 82
- of Alonso, 163
- Aeneas* and Dido, story of, burlesqued, 467
- Agriculture* considered as a moral and political duty, 183
- Aikin's* specimen of the medical biography of England, 290
- Aloedunian* drops, history and effects of, 325
- Americans* against liberty, 321
- Anglesey*, history of the island of, 454
- Apology* for commencing the practice of physic, 85
- for Mrs. Eugenia Stanhope, 246
- Appeal* (a second) to the justice and interest of the people, 401
- Archæologia*, vol. III. 96, 196
- Archipelago*, account of the new Northern, 227
- Aristotle's* poetics, translated from the Greek, 393
- B.
- Arfaces*, a tragedy, 162
- Art* of drawing in perspective, 459
- Asmodeus*, 481
- Assurances* and annuities on lives, treatise on, 111
- Atlas minimus illustratus*, 248
- Bailey's* trial at large of Mrs. Rudd, 488
- Balguy's* (Dr.) sermon at the consecration of the bishops of Litchfield and Coventry, and Bangor, Feb. 12, 1775, 159
- , remarks on, *ibid.*
- Barbauld's* (Mrs.) devotional pieces, 359
- Barlow's* complete English peerage, 89
- Barrington* (lord viscount), letter to —'s (hon. Daines) probability of reaching the north pole discussed, 337
- Barry's* (sir Edward) observations on the wines of the ancients, 342, 415
- Bath* water, three tracts on, 142
- Beauties* of Homer, selected from the Iliad, 82
- Becket's* use of the hydrostatic balance made easy, 215
- Bell's* grammar of the Latin tongue, 407
- of the Greek tongue, *ibid.*
- Benevolent* man (the) 263
- Bentley's* sixth and seventh letters to them that seek peace with God, 84
- Biography* (medical) of England, specimen of, 290
- Bisset's* three discourses, 247
- Blaney's* dissertation on Daniel's prophecy of seventy weeks, 445
- Boat-race* (the) 162
- Bon Ton*, a comedy, 481
- Borthwick's* inquiry into the origin and limitations of the feudal dignities in Scotland, 88
- Boutcher's* treatise on forest-trees 368
- Brand's* (Charles) treatise on assurances and annuities on lives, 111
- (John) on illicit love, 480
- Bridges's* Dutchman, 325
- Brief* and candid remarks on the late arrangements made in the shipping
- K k
- 85

I N D E X.

of the East India company,	167	<i>Consultation</i> , a mock heroic,	82
<i>Brief</i> extract or summary of important arguments advanced in support of the supremacy of the British legislature, &c.,	242	<i>Controverted</i> elections, history of cases of,	362
<i>Brother's</i> (a) advice to his sisters,	462	<i>Cooke's</i> poetical essays,	480
<i>Buckingham's</i> (G. Villiers, duke of) works,	403	<i>Craig's</i> (Dr.) discourses,	158
<i>Bunker's</i> hill, narrative of the battle of,	168	<i>Craven's</i> (rev. Wm.) sermons on the evidence of a future state,	485
<i>Burke</i> (Edm. esq.) letter to,	83	<i>Cullen's</i> (Dr.) letter to lord Cathcart, concerning the recovery of drowned persons,	482
<i>Burn's</i> geodæsia improved,	218	D.	
<i>Burnaby's</i> travels through the inland parts of North America,	166	<i>Declaration</i> of the people's natural rights to a share in the legislature,	321
<i>Butter's</i> (Dr.) account of the puerperal fevers as they appear in Derbyshire, &c.,	123	<i>Defects</i> of the police the cause of immorality, &c.,	119
<i>Butterfield</i> (Jane) trial of,	238	<i>Defence</i> of the resolutions and address of the American colonies,	242
C.		<i>Descizeaux du Halley's</i> (chev. Mich.) last will and testament,	248
<i>Calais</i> , a trip to,	405	<i>Description</i> of the Mangostan and bread-fruit,	85
<i>Calm</i> address to our American colonies,	305	— of the island of Nevis,	328
<i>Campaign</i> , or Birmingham theatrical war,	488	<i>Devotional</i> pieces,	359
<i>Case</i> of the duchess of Kingston,	327	<i>Dialogue</i> , in answer to Potter's observations on the poor-laws,	165
— of Mrs. Marg. Caroline Rudd,	488	<i>Dictionary</i> , royal standard English,	486
<i>Chandler's</i> (Dr.) travels into Asia Minor,	22, 134, 185, 274	<i>Dissertation</i> on Daniel's prophecy of seventy weeks,	445
<i>Charleton's</i> (Dr.) three tracts on Bath water,	142	<i>Dissertations</i> (miscellaneous) on rural subjects	49
<i>Chaucer's</i> Canterbury tales,	205	— (select) on colonies and plantations,	483
<i>Chrysel's</i> account of a new invention for constructing and setting boilers in fire-engines, &c.,	408	— on natural and revealed religion,	477
<i>Circumstances</i> of the death of Mr. Scawen,	24	<i>Doctrine</i> of absolute submission discussed,	324
<i>Clarke's</i> (lieut.) narrative of the battle of Bunker's hill,	168	<i>Donaldson's</i> agriculture considered as a moral and political duty,	183
<i>Classics</i> , view of the various editions of the,	221	<i>Dorinda</i> , a town eclogue,	246
<i>Codron and Cara</i> , a ballad,	246	<i>Douglas's</i> history of cases of controverted elections,	362
<i>Collection</i> of poems,	161	<i>Duché's</i> sermon on the duty of standing fast in our spiritual and temporal liberties,	403
<i>Conduct</i> of the administration with regard to the colonies,	401	<i>Duelling</i> , a poem,	480
<i>Considerations</i> on the means of preventing fraudulent practices on the gold coin,	326	<i>Duncan's</i> (Dr.) visitation sermon at Basingstoke, June 8, 1775,	158
— on this question, what should be an honest man's endeavour in this present controversy between Great Britain and her colonies?	478	<i>Dutchman</i> (the) a musical entertainment,	325
— on the different methods of finding recruits for the army,	479	E.	
<i>Constitutional</i> answer to Mr. John Wesley's calm address	402	<i>Effects</i> (pernicious) of religious contentions and bigotry exemplified,	324
		<i>Elegiac</i> verses to a young lady, on the death of her brother	480
		<i>Elements</i>	

I N D E X

<i>Elements</i> of German grammar,	487
<i>Ellis's</i> description of the mango-stan and the bread-fruit,	85
<i>England</i> and Wales, antiquities of, vol. III.	178, 265
<i>English</i> peerage (complete),	80
<i>Ensign</i> of peace,	248
<i>Epistle</i> (heroic) to a great orator,	245
— (heroic) to lord Craven,	481
<i>Essay</i> on the original genius and writings of Homer,	169, 299, 352, 432
— on the force of imagination;	248
— on the uterine hæmorrhage,	225
— on the cause of lightning,	327
— on politeness,	406
— on gleets,	483
<i>Evans's</i> letter to Wesley, on his calm address,	402
— sermon on British constitution- al liberty,	485
<i>Evidence</i> of the laws of the realm in proof of the rights of Britons,	401
<i>Examination</i> of Reid's Inquiry, Beat- tie's Essay, and Oswald's Appeal,	126
<i>Excise</i> laws abridged,	85
<i>Exercitatio</i> theologica de nuptiis virginis superadultæ,	404
<i>Explanation</i> of the Lord's prayer and the creed,	244
<i>Extract</i> or summary of important arguments advanced in support of the supremacy of the British legi- slature,	242

F.

<i>Facts</i> , or a plain and explicit narra- tive of the case of Mrs. Rudd,	88
<i>Falck's</i> (Dr.) treatise on mercury,	456
<i>Ferguson's</i> art of drawing in per- spective,	459
<i>Family</i> chaplain,	157
<i>Farr's</i> (Dr.) enquiry into the pro- priety of blood-letting in con- sumptions,	84
<i>Father's</i> (a) instructions to his chil- dren,	406
<i>Fall</i> of Mexico,	465
<i>Force</i> of imagination, essay on	248
<i>Ford's</i> (Dr.) visitation sermon at Melton Mowbray, May 12, 1775,	323
<i>Forest-trees</i> , treatise on,	368

G.

<i>Geographical</i> tables (new)	407
<i>Geometrical</i> analysis of the ancients,	16
<i>Germanicus</i> , a tragedy,	405
<i>Gessner's</i> new idyls,	294
<i>Giles's</i> collection of poems,	161
<i>Grammar</i> of the Latin tongue,	407
— of the Greek tongue, ib.	
<i>Gray's</i> bard, a Pindaric poem, trans- lated into Latin verse,	469
— Latin odes, in English verse,	470
<i>Grose's</i> antiquities of England and Wales, vol. III.	178, 265

H.

<i>Hampstead</i> contest,	405
<i>Hanway's</i> defects of the police the cause of immorality,	119
<i>Harris's</i> philosophical arrangements,	1
<i>Hartley's</i> theory of the human mind,	249
<i>Harwood's</i> (Dr.) view of the various editions of the Greek and Roman classics,	221
<i>Hayes's</i> (Mr.) natural history of British birds,	326
— (Samuel) duelling, a poem,	480
<i>Head</i> of the rock,	162
<i>Heroic</i> epistle to a great orator,	245
— — to lord Craven,	481
<i>Hint</i> (a short) to the candid and dis- passionate on both sides the At- lantic,	479
<i>Hints</i> to gentlemen of landed pro- perty,	310
<i>History</i> and antiquities of Halifax,	64
— of the settlements and trade of the Europeans in the East and West Indies,	329, 435
— of cases of controverted e- lections,	362
— of the island of Anglesey,	454
<i>Holland</i> , a jaunt to the principal places in that country,	167
<i>Holwell's</i> beauties of Homer, select- ed from the Iliad,	82
<i>Horne's</i> (Dr.) sermon before the u- niversity of Oxford, May 14, 1755,	84
— sermon on the rise and fall of empires,	484
<i>Hughes's</i> Simon Magus,	325
<i>Human</i> mind, theory of the,	249
<i>Hydrostatic</i> balance (use of the) made easy,	213

K. k 2

I N D E X.

I.

<i>Isbol's</i> (Dr.) discourses on practical subjects,	391
<i>Mylls</i> (new), by Gessner,	294
<i>Jebb's</i> short state of the reasons for a late resignation,	486
<i>Jerningham's</i> fall of Mexico,	465
<i>Illicit</i> love (on)	480
<i>Imagination</i> , essay on the force of,	248
<i>Improvement</i> (of the) of medicine in London,	408
<i>Inquiry</i> into the rise and establishment of the royal academy,	57
—— into the origin, &c. of the feudal dignities in Scotland,	88
<i>Introduction</i> to the study of pathology,	149
<i>Jones's</i> (Herbert) sermon on the precepts of the Levitical law,	245
<i>Journal</i> of the Resolution's voyage to the southern hemisphere,	377
<i>Irish</i> guardian (the)	260

K.

<i>Kennedy's</i> explanation and proof of the complete system of astronomical chronology unfolding the scripture,	46
<i>Kent's</i> hints to gentlemen of landed property,	210
<i>Kingston</i> , case of the duchess of,	327

L.

<i>Latin</i> odes of Mr. Gray, in English verse,	470
<i>Law</i> observations relating to the case of Mrs. Rudd,	488
<i>Lectures</i> on the art of reading, part II.	37
<i>Letter</i> to Edm. Burke, esq.	83
—— from sir Robert Rich to lord Barrington,	87
—— to the earl of Suffolk, in favour of Rob. Perreau,	167
—— to Mr. Sanxay, on his conduct in the prosecution of miss Buterfield,	168
—— to Mr. John Wesley, occasioned by his calm address,	310
—— to John Sawbridge, esq.	322
—— to Mr. John Wesley on his calm address,	402
—— to lord Cathcart,	82
<i>Letters</i> (Sterne's)	70
—— (6th and 7th) to them that seek peace with God,	84
—— from a lady who resided some years in Russia,	165

<i>Letters</i> of the late rev. Mr. Sterne, published by his daughter,	385
<i>Life</i> of Petrarch,	8, 145
<i>Lightning</i> , essay on the cause of,	327
<i>Lofft's</i> praises of poetry,	81
<i>Luxborough's</i> (lady) letters to Wm. Shenstone, esq.	409

M.

<i>MacMahon's</i> man's capricious, petulant, and tyrannical conduct inquired into, and explained,	88
<i>Mahon's</i> (lord) considerations on the means of preventing fraudulent practices on the gold coin,	326
<i>Man's</i> capricious, petulant, and tyrannical conduct inquired into,	88
<i>Marat's</i> (Dr.) essay on gleets,	483
<i>Marmor</i> Norfolkensis,	403
<i>Mason's</i> (Mrs.) lady's assistant,	408
<i>Mauritius</i> , voyage to the island of,	166
<i>May-day</i> , a musical farce,	481
<i>Medalle's</i> (Mrs.) edition of Sterne's letters,	385
<i>Medical</i> biography, specimen of,	290
<i>Medicine</i> , observations on the abuse of,	207
——, of the improvement of,	408
<i>Memoirs</i> of Guy Joli, &c.	166
<i>Mendham's</i> dialogue in answer to Potter's observations on the poor-laws,	163
<i>Mercantile</i> lovers,	163
<i>Milne's</i> (Dr.) sermon on the boldness and freedom of apostolical eloquence,	324
<i>Miscellaneous</i> dissertations on rural subjects,	49

N.

<i>Narrative</i> of the battle of Bunker's hill,	168
<i>Nativity</i> (the) of Christ,	160
<i>Natural</i> history of British birds,	326
<i>Nevis</i> , description of the island of,	328
<i>New</i> Northern Archipelago, account of the	227

O.

<i>Observations</i> on the poor-laws,	165
—— on the trial of Robert Perreau,	168
—— on the abuse of medicine,	207
—— on the wines of the ancients,	342, 415
<i>Odes</i> of sir Ch. Hanbury Williams,	325

I N D E X.

<i>Old fox</i> (an) tarred and feathered,	402	worship of the Son and the Holy Ghost,	83
<i>Olympic</i> (six) odes of Pindar translated into English verse,	450	<i>Reading</i> , lectures on the art of, part II.	37
Q.		<i>Reasons</i> (some) for approving the dean of Gloucester's plan,	479
<i>Quebec</i> , account of the proceedings of the inhabitants of, in order to obtain a house of assembly,	83	<i>Rebellion</i> , a poem,	405
P.		<i>Reformation</i> of school-masters, academy keepers, surgeons, &c. &c.	165
<i>Peace</i> , ensign of,	248	<i>Remarks</i> made in a tour through some of the northern parts of Europe,	31, 105
<i>Penal</i> statutes, abridgement of,	387	— on Dr. Balguy's sermon at the consecration of the bishops of Litchfield and Coventry, &c.	159
<i>Penrose's</i> address to the genius of Britain,	81	— on the late arrangement made in the shipping of the East India company,	167
<i>Pernicious</i> effects of religious contentions and bigotry exemplified,	324	<i>Resistance</i> no rebellion,	402
<i>Perreau</i> , Robert, observations on the trial of,	163	<i>Rich's</i> (sir Rob.) letter to lord Barington,	87
<i>Perry's</i> royal standard English dictionary,	486	<i>Rigby's</i> essay on the uterine hæmorrhage, which precedes delivery,	325
<i>Petrarch</i> , the life of,	8, 145	<i>Rights</i> (the) of Britons,	401
<i>Philosophical</i> arrangements,	1	<i>Robinson's</i> (Mrs.) poems,	81
— transactions, vol. LXV. part i.	89	— (Dr.) doctrine of absolute submission discussed,	324
— and political history of the settlements of the Europeans in the East and West Indies,	329, 425	— (M. M.) elegiac verses to a young lady on the death of her brother,	480
<i>Pilgrim</i> (the)	231	<i>Royal</i> standard English dictionary,	486
<i>Pindar's</i> (six) odes translated into English verse,	450	<i>Rudd</i> (Mrs.) narrative of the case of,	88
<i>Plain</i> state of the argument between Great Britain and her colonies,	401	—, law observations on the case of,	488
<i>Poems</i> by Mrs. Robinson,	81	— trial of,	ibid.
— by Wm. Bagshaw Steven's ib.		— case of, 488. See Account.	
— by E. Rack,	160	<i>Rymer's</i> introduction to the study of pathology,	159
— collection of,	161	— description of the island of Nevis,	328
<i>Poetics</i> of Aristotle	393	S.	
<i>Poetry</i> , praises of,	81	<i>Scawen</i> (Mr.) circumstances of his death,	242
<i>Politeness</i> , essay on,	406	<i>Scotch</i> preacher, vol. I.	483
<i>Poloveri's</i> geographical tables	407	<i>Seasonable</i> advice to the British parliament concerning conciliatory measures with America,	479
<i>Poor-laws</i> , observations on the, by Mr. Potter,	164	<i>Second</i> answer to Mr. Wesley,	311
<i>Priestley's</i> (Dr.) examination of Dr. Reid's Inquiry, Dr. Beattie's Essay, and Dr. Oswald's Appeal,	126	— appeal to the justice and interest of the people,	401
<i>Proceedings</i> of the house of burgesses of Virginia	402	<i>Select</i> dissertations on colonies and plantations,	403
<i>Proposition</i> for the peace and government of the British colonies in America,	401	<i>Septennial</i> parliaments justified,	478
<i>Providence</i> of God manifested in the rise and fall of empires,	484	<i>Sermons</i> on social life,	323
R.		<i>Sharp's</i>	
<i>Rack's</i> poems,	160		
<i>Randolph's</i> (Dr.) vindication of the			

I N D E X.

<i>Sharp's</i> verses to the right hon. John Wilkes,	162	<i>Trial</i> of Jane Butterfield, for the murder of William Scawen, esq.	238
—— (Granville) declaration of the people's natural rights to a share in the legislature,	321	—— of count Struensee,	237
<i>Sheridan's</i> lectures on the art of reading, part II.	37	—— at large of Mrs. Rudd,	488
<i>Sherlock's</i> (bishop) discourses, vol. V.	389	<i>Trip</i> to Calais,	405
<i>Simon Magus</i> , a poem,	325	<i>Triumph</i> of virtue and beauty over vice,	161
<i>Smith's</i> (Dr. D.) apology for commencing the practice of physic	85	<i>Tucker's</i> (dean) letter to Edmund Burke, esq.	83
—— (Dr. Wm.) sermon on the present situation of American affairs,	243	—— humble address and earnest appeal, &c.	380
—— (Mr John) sermon on the freedom of pastoral advice,	484	<i>Turner's</i> dissertations on natural and revealed religion,	471
<i>Social</i> life, sermons on	323	<i>Uterine</i> hæmorrhage, essay on the,	325
<i>Song</i> of Solomon paraphrased,	322	V.	
<i>Stæhlin's</i> account of the new Northern Archipelago,	227	<i>Village</i> memoirs, 3d. edit.	169
<i>State</i> of man here and hereafter,	243	<i>Vindication</i> of the worship of the Son and the Holy Ghost,	83
<i>Statue</i> of truth in the garden of allegory,	246	<i>Virginia</i> , proceedings of the house of burgesses of	420
<i>Sterne's</i> letters to his friends on various occasions,	70	<i>Voyage</i> to the island of Mauritius, the isle of Bourbon, the Cape of Good Hope, &c.	166
—— ———, published by his daughter,	385	<i>Use</i> of the hydrostatic balance made easy,	215
<i>Stevens's</i> (Wm. Bagshaw) poems,	81	W.	
<i>Story</i> of Æneas and Dido burlesqued,	467	<i>Waiting</i> maid,	169
<i>Strange's</i> inquiry into the rise and establishment of the royal academy of arts,	57	<i>Walking</i> amusements for cheerful Christians,	150
<i>Strictures</i> on military discipline,	247	<i>Wallingford</i> , widow of,	82
<i>Struensee</i> (count), trial of	327	<i>Wallis's</i> mercantile lovers,	163
<i>Symons's</i> excise-laws abridged,	85	<i>Watson's</i> history and antiquities of the parish of Halifax,	64
T.		<i>Weathercock</i> (the)	405
<i>Telemachus</i> , adventures of, in English blank verse,	82	<i>Wendeborne's</i> elements of German grammar,	487
<i>Tender</i> father,	164	<i>Wesley's</i> calm address to our American colonies,	305
<i>Theory</i> of the human mind,	249	—— ——— constitutional answer to,	402
<i>Thistlewaite's</i> consultation, a mock heroic,	82	—— (Mr. John), letter to	310
<i>Tottie's</i> (Dr.) sermons before the university of Oxford,	444	—— ———, second answer to	311
<i>Tracts</i> (three) on Bath water,	142	—— ———, Evans's letter to	402
<i>Travels</i> into Asia Minor, 22, 134, 185, 274		<i>Widow</i> of Wallingford,	82
—— through the middle settlements of North America,	166	<i>Will</i> (last) and testament of the chev. Mich. Descazeaux du Halley,	248
<i>Treatise</i> on assurances and annuities on lives,	111	<i>Williams's</i> head of the rock,	162
—— on forest-trees,	368	—— (sir Cha. Hanbury) odes of,	325
—— on the medical qualities of mercury,	456	<i>Williamson's</i> sermon before the lord mayor, aldermen, &c. of London, Sept. 29, 1775,	403
		<i>Wines</i>	

I N D E X.

- Wines of the ancients, observations on the,* 342, 415
Withers's (Dr.) observations on the abuse of medicine, 207
Wood's (Rob.) essay on the original genius and writings of Homer, 169, 299, 352, 432
 — (Wm.) sermons on social life, 323
Works of Geo. Villiers, duke of Buckingham, 408
Worthington's discourse on a good character better than a great fortune, 485
Wraxall's cursory remarks made in a tour through some of the northern parts of Europe, 31, 105
 Y.
Yankies' warhoop, 245
Youde's adventures of Telemachus, in blank verse, 82

INDEX TO THE FOREIGN ARTICLES.

- ABREGE chronologique de l'histoire de Lorraine,* 476
Adversaria medico-practica, vol. I. — III. 320
Aggiunta quarta alla Sicilia numismatica pubblicata da Sigeberto Abercampio, 237
Anacréon, citoyen 477
Archæologie der Hebræer 234
L'Art du favonnier, par M. Duhamel de Monceaux 156
 — du distillateur liquoriste, par le même, *ibid.*
Brückmann's treatise of precious stones, 318
Bruttia numismatica, à P. Dominico Magnan, 237
Callimachi hymni & epigrammata, curavit Christo. F. Loefnerus, 320
Cantu (de) & musica sacra, auctore M. Geberto, 155
Chimie hidralique pour extraire les sels essentiels des végétaux, &c. nouvelle edit. par M. Parmen- tier, *ibid.*
Città (delle) d'Italia, e sue isole ad- jacenti compendiose notizie sacre e profane, 237
Comedies from Plautus, adapted to the German theatre 319
Consolations of reason and religion, 318
Contes par feu M. le comte de Cay- lus, 157
Conversations (les) d'Emilie, 320
Correspondance d'histoire naturelle, 155
Description of the duchy of Styria, 477
Piccionario numismatico, tome I. A—B. 238
Dictionnaire portatif theologique & philosophique par M. L. Paulian, 156
 — (nouveau) raisonné de physique, 476
Dissertatio academica, sistens ludos veterum incitamento poësis, 156
Dobruska's poems, 400
Edifizio (dell') di Puzzuolo volgar- mente detto il tempio di Serapide, 237
Efemeridi astronomiche per l'anno 1775, dall' abbate Angelo de Ce- saris, 79
Effigies virorum eruditorum atque artificium Bohemiæ & Moraviæ 237
Elémens de fortification, 476
Eloge de M. Gouz de Gerland, par M. Maret, 79
 — de Charles V. traduit du poëme Latin de Mascains, par Dom. And. Jos. Ansart, *ibid.*
Essai sur les jardins, par M. Wate- let, 73
 — sur l'histoire naturelle de St. Domingue, par le P. Nicolson, 477
Essay on the character of man, and of nations in general, 400
Experiences & observations sur les Defrichemens, par M. le Doffeur, 476
Exposition raisonnée des différentes méthodes d'administrer le mercure dans les maladies véneriennes, par M. de Horne, 79
 — de l'histoire de France, par M. Cavaillon, 478
Fabrique de l'Amidon, par M. Du- hamel de Monceaux 156
Favole settanta Esopiane, 237
Fragmens de tactique, 477
Guillaume, en X. Chants, *ibid.*
Histoire littéraire des troubadours, 235
 — des dernières campagnes de Gustave Adolph en Allemagne, 236
 — des papes, 476
Hupel's topographical memoirs of Livonia and Esthonia, 318
Ichthyologiæ

I N D E X.

- Ichthyologie* Lipsiensis specimen, 319
Icones lignorum exoticorum & nostratum Germanicorum, 399
Iesus ex natalium opportunitate Messias; autore Jo. Ern. Fabro 398
Institutiones stili historici, Curatii & Livii, 477
Instructions & avis sur la maladie putride & pestilentielle qui détruit le bétail, 152
Lettre sur la sante ampoule & sur la sacre de nos rois à, Reims, par M. Pluche, 155
 — inediti di uomini illustri, 236
 — & reflexions sur la sureur du jeu, 477
Manual for the use of husbandmen and economists, 318
Mayer's essay on the usefulness of systematical botany, 390
Mémoires sur les canaux qu'on peut contruire en Bourgogne, 400
Memoirs of the Laplanders in Finmark, by K. Leem, 313, 395,
 — of the Morquans, Cosacks, Calmouks, Kiogises, Bashkirs, &c. 316
Methodus medendarum febrium, 399
 — — — inflammationum, 400
Obras iueltas de D. Juan de Yriarte, 77
Oeuvres choisies de Don Fr. de Quevedo traduction de l'Espagnol, 156
Orazione e vari poetici componimenti in pregio della poesia, 154
Origine (dell') e delle regole della musica, &c. dall'abbate Eximenson, 79
Ferrenot (Abrah) jurisconsulti, fasciculus primus dissertationum, ib.
Pindari carmina, cum lectionis varietate, curavit Chr. Got. Heyne, 319
 — — — ex interpretationi Latina emendationi, curavit Chr. Got. Heyne, ibid.
Plan for writing history, 477
Plutarchi Chæronensis, quæ supersunt omnia Gr. & Lat. Jo. Jac. Reiske, 398
Poems in Greecourt's manner, 400
Predigten von G. Chr. Dahme, 311
Programma of the Low Dutch Literary Society at Leyden, 320
Récherches historiques & physiques sur les maladies epizootiques, 154
Rhapsodie von Jo. Heinrich Reimhart dem jüngern, 400
Rime (le) de Petrarca, 237
Sagesse de Louis XIV. manifestée de jour en jour 157
Schreber's description of the animal kingdom, 319
Storia della letteratura Italiana di Girolami Tiraboschi, tom. III. e IV. 317, 320
Suites (les) d'un moment d'erreur, ibid.
Table générale des recherches sur la ville de Paris, par M. Jaillot, 477
Temple (le) de Mémoire, 157
Théorie des sentimens agréables, par M. de Pouilly 75
 — de la construction & de la manœuvre des vaisseaux, par M. Euler, 78
 — du paradoxe, 79
Thoughts on the methods of teaching in philosophy, 319
Traduction d'anciennes ouvrages Latins relatifs à l'agriculture, & à la médecine vétérinaire, par M. Saboureux de la Bonnetrie, 156
Traité théorique & pratique des maladies vénériennes, par M. de Horne, 79
 — de la dissolution des métaux, par M. Monnet, 156
 — économique & physique des oiseaux de basse cour, 400
 — des injurés dans l'ordre judiciaire, par M. Dureau, 475
 — de la connoissance générale des grains, &c. 476
Versi sciolti, e rimati di Dorilo Dassejo, 239
Vögel's practical account concerning watches, 39
Vögel's description of Bohemian coins, ibid.
Weber (Dr.) account of the situation, history, &c. of the mineral waters at Rehburg, 320
Werner on the external characteristics of fossils, 319
Winter (der), by C. C. L. Hirschfeld, 397
Zückert's (Dr.) means of preventing the depopulation of a country in times of epidemics, 319

